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FOR CHURCH SCHOOL WORKERS

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On To The Peak

SEPTEMBER is the month of the Aspen Trail with its long look toward the peak of the Church school year of achievement.

Yonder is the peak of attendance; reach it!
Yonder is the peak of efficient organization and supervision; reach it!
Yonder is the peak of vital teaching; reach it!
Yonder is the peak of sane, constructive evangelism; reach it!
Yonder is the peak of trained leadership; reach it!
Yonder is the peak of joyous, fruitful service, community-wide and world-wide; reach it!

The JOURNAL suggests as a Church school rally day slogan:

On to the Peak!

This year let there be a rally of all Church school workers,—officers, teachers, and pupils, who are willing to hit the Aspen Trail, to keep it, and to move *On to the Peak*. Why should not your school now reach its summit of success?

On to the Peak is a call to every school to function at its best. An officer, teacher, or pupil who is satisfied with "second best" never gets to the "half-way house" of individual victory or Church school success. Trail-hitters must be prepared. They must "keep fit." The peak-reachers develop strong hearts, responsive lungs, and climbing-muscles through long weeks of study, discipline, and practice. Leadership training courses put courage, strength, and persistence into the upward climb. An ignorant fool may fall into a pit, but only the yearning learner climbs to the peak. Every peak worth reaching seems to recede as we approach it. And so it should seem. This is part of the lure and the look that lifts the soul into ambition that achieves.

Great heights by great men won and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

Within a few yards beyond the very spot where our cover picture was taken, we discovered that the auto trail ends and the horse trail begins. Then, after a few miles, horses must be left behind as the boulder field begins. At that point, the climber either retreats or uses his own two hands and two feet to conquer one boulder after another as he continues *On to the Peak*. So it is in life. Summit-success awaits only the one who has learned how to commandeer his own resources and develop them to the nth power of the possible self. The climber's real test comes above timber line, on the higher reaches of achievement, up where the air is thinner and colder, and the boulder difficulties are thicker and more obstinate. It is amazing how stubborn some boulders are. They defy progress, discourage persistence, and defeat even the bravest and the best.

A mountain peak is a challenge to every red-blooded human. He who lives his daily round of duties in the valleys of life, in full view of mountain peaks, and never once yearns for the heights, is indeed a hopeless sluggard. The hum-drum never beats an advance. It more often beats the requiem of dead hopes, the dirge of defeat. There is a divine discontent that puts the upward urge in the souls of men. He who quenches it is doomed to the low levels of monotonous mediocrity. After all, the twin dis-graces of life are dead-level-ness and do-nothing-ness. As a matter of fact, no one stands still. There is no such thing as static character. The only alternative of progression is retrogression. Oliver Cromwell wrote on the fly-leaf of his Bible these significant words:

Qui cessat esse melior cessat esse bonus.
He who ceases to be better, ceases to be good.

Every day and every hour, it must be *On to the Peak*, or a gradual slipping backward. Pray for a divine discontent to surge in upon self and upon school.

Be not content with thy good to rest
Until thy good becomes better, and thy better, best.

Good attendance?—Make it better; make it best! Good organization, good teaching, good evangelistic and service results?—Make them better still, *the best possible*. Join with the spirit of Browning in these challenging words:

Our reach should exceed our grasp
Or what's a heaven for.

And be a suppliant with the forward-looking psalmist when he cries unto God, Lead me to the rock that is too high for me! God still broadcasts his message from the mountains.

On to the Peak! **On to the Peak!**

JESUS CHRIST, EDUCATOR

By Luther A. Weigle

JESUS CHRIST was a teacher. Men commonly spoke of Him as such and addressed Him by that title. The word which is most often used in the gospels to describe His activity is some form of the verb "to teach."

John the Baptist was a preacher; in the wilderness of Judaea he "preached the baptism of repentance unto remission of sins." Jesus was a teacher as well as a preacher; He "came into Galilee, preaching the gospel of God" and "entered into the synagogue and taught."

What has come to be called the "Sermon on the Mount" is not a sermon. The Bible does not call it that, and nowhere says or implies that Jesus was preaching when He spoke these words. He was teaching. "He opened his mouth and taught them, saying . . . ." "And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching; for he taught them as one having authority, and not as their scribes."

Jesus Himself spoke of His work as teaching. When He was arrested, He ridiculed the secrecy of His enemies and their unnecessary show of force: "I sat daily in the temple teaching, and ye took me not."

* * *

JESUS was different, however, from the ordinary run of teachers. A full appraisal of that difference would have to take into account the whole unique quality of His person and work. Without undertaking to do this, we shall not be far from the truth if we find the outstanding difference between Jesus and ordinary teachers to lie in His remarkable freedom—in the clarity of His insight and the spontaneity of His methods.

He was different from the established teachers of His day. He taught with authority; they did not. They were tied to their books and bound by tradition. Their touch with reality was second-hand or worse; their teaching was not grounded in first-hand experience. And they had multiplied deductions, applications and exceptions until they were entangled in a thicket of legal technicalities, and had lost vision and perspective. From all of this Christ was free. He saw and thought for Himself. His teaching was rooted in His own experience. His mind went straight to the heart of things. He knew the truth, and spoke the truth simply and directly, without need or fear of precedent. He did not hesitate, if the case demanded it, to say, "Ye have heard that it was said to them of old time . . . but I say unto you." He dared to assure His pupils, "Ye shall know the truth, and the truth shall make you free."

He was different from ordinary teachers of our day. Judged by the standards of the present era of organization, mechanized routine and high-pressure efficiency, He was unsystematic. He did not ring bells at stated periods, mark attendance and tardiness, organize the work of the year into terms or semesters, conduct examinations, grade papers, and grant diplomas. He seems, indeed, to have cared little for the precise, theoretical formulation of the truth in the minds of His pupils. So far as we can tell, He took no pains to begin each new day's lesson where the last lesson left off.

* * *

JESUS was, in the supreme sense of the term, an educator. His seeming lack of system was due to the fact that He was consistently engaged, not in imparting subjects, but in teaching men. And His method of teaching men was to give Himself up to them in unstinted friendship, to live with them day by day, and to speak to them naturally, without forcing and without reserve, as occasion arose and opportunity presented, concerning whatever aspect of eternal truth He saw that they most needed at that particular time and place.

In the language of present-day discussions of education, Jesus' procedure was pupil-centered rather than material-centered. He went about the work of teaching not as though He had a certain body of material which He must transmit in a proper, predetermined order to His pupils, but rather with a clear recognition of the fact that here were living, active persons whom He might help to growth in understanding and in grace.

Teaching takes place wherever there is fellowship, involving communication, whereby the more mature and experienced members of a group lend counsel and aid to those who are less mature and experienced. The most elemental of the qualities that go into the making of a great educator are a capacity for fellowship; the ability to reveal to his fellows new horizons, deeper insights and higher goods; and the power to stimulate them, not only to vision and grasp, but to initiative and good-will. These qualities Christ possessed supremely.

* * *

THE AIM of Jesus' work was educational. He came that men might have life, and have it more abundantly. He rejected the political conception of the kingdom of God which was current in His day, and refused the Messianic crown which was offered Him. For rule by force He sought to substitute the reign of mutual understanding and good-will. The kingdom of God, Jesus taught, is within us. It comes on earth as fast as men are educated to know and love God supremely and to love their neighbours as themselves. This is an educational, rather than a military or political conception of the Kingdom.

The method of Jesus' work was educational. It was the method of expanding, enlightening, stimulating fellowship. His words were so direct and so simple that everyone could understand Him. He began always where His pupils were; His teaching moved upon the level of their experience and answered to

their needs. He encouraged them to think and act for themselves in the light of the truth. He made masterly use, for teaching purposes, of stories, parables, figures of speech, and short, pithy, proverb-like sayings. He did not hesitate to use object-lessons, or to act the truth in dramatic parable, if these seemed to afford the best methods of driving the point home to the minds and hearts of his hearers. He centered his attention especially upon the education of a little group of disciples, whom He trained to carry on His work.

* * *

TWO MISCONCEPTIONS, more or less widely current, prevent those who hold them from fully realizing and appreciating the educational character of Jesus' work. One is the mistaken view of education which conceives it in terms of intellectual training merely, rather than in terms of the cultivation of the whole of personality and character. The other is the mistaken view of evangelism, which conceives it in terms of preaching merely, and even limits it to preaching of the "revivalistic" type.

There is no proper antithesis between evangelism and religious education. The words "evangelism," "evangelical" and "evangelistic" refer to the content of the evangel, the gospel, the good tidings which Jesus Christ came to the world to bring—the good tidings of the redeeming, forgiving love and empowering grace of God. They do not refer to any special method of proclaiming that gospel—certainly not to the special methods of the revivalists of our day. Any method that succeeds in bringing the gospel of Christ to bear in redeeming power upon human lives is entitled to the name evangelistic. Not evangelism or religious education, but evangelism through religious education is the duty and responsibility of the Christian churches of today. We shall be helped to fulfil that duty and meet that responsibility if we remember that Christ Himself was, in the truest sense of the term, an educator; and that His work was that of educational evangelism.

STATE COUNCILS OF RELIGIOUS EDUCATION

By Hugh S. Magill

WHEN THE International Sunday School Association and the Sunday School Council of Evangelical Denominations were merged into the International Council of Religious Education, it was agreed that the State Sunday School Associations should be reorganized into State Councils, each under the control of a State Executive Committee or governing body composed of an equal number of denominational representatives elected by the cooperating denominations, and of territorial representatives elected by the state conventions or by regions or counties. This reorganization of State Associations has gone on until it has been effected in more than three-fourths of the states.

WHILE THE formal reorganization of State Councils is important, a great deal more must be accomplished in order to bring about effective and sympathetic cooperation on the part of the different forces represented. It is conceded that each cooperating denomination may have its own educational program and shall be free to promote its program within the state through its own organization. But it was also recognized when the merger was formed that "there is need for cooperative effort between the various denominations," and with other organizations, and that "there are problems in religious education that can best be solved by such cooperative effort." The State Council is the accredited agency through which such cooperative effort should be carried on in every state.

THE PROGRAM of a State Council should consist of such work in religious education as the cooperating forces agree can be carried on most effectively through cooperative effort. This program should be planned by those who are familiar with the plans and programs of the cooperating denominations, in order that conflicts and over-lapping of programs may be avoided. No one person or group of persons can prescribe just what a State Council's program should be. It should be worked out with the denominational representatives so that, through complete understanding, there may be as perfect adjustment and correlation as possible. In states that have been reorganized and in which the spirit of the merger is being put into effect this process of developing a correlated, cooperative program is going on. While progress is usually not rapid, it is better to move slowly and build securely on sound principles, than to promote a program that does not have the endorsement and support of all the cooperating forces.

THE STATE Council is a very important element in the development of a nation-wide, interdenominational program of religious education. This is due in a large degree to our form of government. The people of each state have a strong state consciousness with respect to programs carried on in their state. They have their own state system of general education, and their interest and loyalty can be evoked in support of an adequate, cooperative program of religious education. A fusion of organizations is not necessary to bring this about, but there must be a carefully planned correlation of programs, and a whole-hearted cooperation of forces, based on complete understanding. This principle of developing the cooperative program cooperatively should be carried down into the counties and local communities. Where pastors, denomina-

tional field workers and specialists have a part in planning the cooperative program, they naturally take a greater interest in it and feel a personal responsibility for its promotion and support.

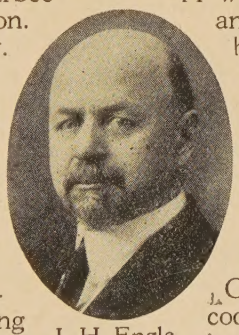
OF COURSE the most essential factor of a successful State Council is the State Secretary. The qualities needed for this position are such as to make it a difficult one to fill. An ideal State Secretary is a strong, capable administrator, well trained and experienced in religious education, and particularly gifted in the ability to bring the various forces into happy working relationships. Leadership and genius of such high order is difficult to find, and many states must be content with a Secretary who does not possess all these superior qualifications. In states able to employ specialists in the different departments of the work, the Secretary will be able to devote more time to administrative work, but he should always feel personally responsible for the whole cooperative program, and should take the initiative in bringing the forces together for its development and promotion.

THE INTERNATIONAL Council is anxious that the State Councils shall become strong and effective, recognized throughout their respective states as the accredited agency of the Protestant Christian Churches for cooperative, interdenominational work in religious education, and meriting the respect and confidence of the educational forces of the state. They should enjoy the hearty support of all the cooperating denominations and Christian forces, and should be under the very best leadership obtainable. The International Council must look to State Councils to maintain standards and carry forward strong programs, which shall be no less spiritual because they are soundly educational. It is the policy of the International Council to carry out its policies through State Councils as far as possible, and to delegate to them as much responsibility as they are prepared to carry. The success of the continent-wide movement for cooperative, interdenominational work in religious education must depend in a very large measure on the strength and efficiency of the State Councils of Religious Education.

John H. Engle, Executive in Religious Education

Birth, February 28, 1865, Lancaster Co., Pa.
Death, August 1, 1925, Lansing, Michigan

Executive Secretary, Michigan Council of Religious Education (four years). Member Brethren in Christ Church. Son of Bishop Engle, missionary to Africa. Educated University of Kansas. Ten years teacher Kansas public schools. Twenty-five years General Secretary Kansas Sunday School Association. Two daughters: Florence, wife of Rev. H. C. Northcott, Oak Park, Ill.; Rowina, wife of Rev. Donald T. Grey, Lansing. Two sons: Bruce, High School Teacher, Lansing; Paul, student Michigan State College. Widow, brothers, other relatives and Sunday School friends by the thousands sorrow at his going.



J. H. Engle

John H. Engle Was

A Christian Man, sincere, humble, unselfish. Attractive personality abounding in the graces of kindness, courtesy, good will. He was versatile and virile. Strong body, keen mind, devout spirit.

A Dependable Friend, loyal, frank, sympathetic. Inspirer of the young, gracious to the aged, encourager of associates. Brotherliness was a beatitude of his useful life.

An Efficient Executive, a good organizer, a tactful leader, and an indefatigable worker. He literally "died in the harness." At his death he was the premier of state council executives. For thirty years a religious administrator of marked ability, he gave himself unreservedly to arduous and resultful labors, with constant wearing travel and the other discomforts of away-from-homeness.

A Wise Counsellor, fair-minded, far-visioned, and faith-begetting. He had come to a high and honored place in the counsels of the leaders in religious education. A valuable adviser in the old International Sunday School Association, and a friend of the former Sunday School Council of Evangelical Denominations, he served on the important Joint Committee of Reference and Counsel which prepared the way for the present International Council of Religious Education, the great cooperative Protestant enterprise in religious education, representing thirty-five denominations and fifty-six state and provincial councils. He was an active member of the International Executive Committee, International Education Committee, and a most helpful member of the Publication Committee of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. In all these responsible relationships he was a seeker after truth, a lover of justice, and an ardent apostle of the cause of Christian education.

THE MINISTER'S PERSONAL SCHEDULE*

Article Four in a Series of Four Articles on The Pastor as His Own Director of Religious Education

By Frank Otis Erb

A THIRD POINT at which the minister's personal schedule may be reorganized to the very great advantage of his work is with reference to the summer season. This affords an opportunity *par excellence* for an educational ministry. It is no longer necessary to argue for the vacation Church school. It has been impressed upon us in many ways that we as Protestants have been guilty of gross neglect in the matter of religious education. It has also been impressed upon us that our failure is certain to cost the church dearly, and that our national life and even our civilization are in danger of being permanently undermined. The summer vacation seems almost providentially designed to give us another chance. There are few to deny or even question that a vacation Church school, offering three hours a day for five days a week through four consecutive weeks, is considerably more than most churches offer during all the rest of the year. Only a thorough-going, dyed-in-the-wool standpatter can avoid the conclusion that every church in city, town, and country should have a vacation Church school.

But that is not all. Not only are the children trained, but a large number of young people of the church, who assist as volunteers, receive a training along many lines that will fit them for more effective service throughout the rest of the year. The free and fresh methods of the vacation school, moreover, are almost certain to lead to a new and more vital approach to all aspects of religious education, so that we may confidently look forward to vastly better work in every way.

* * *

IN THE VACATION Church school the pastor is an absolute necessity. He may not be the actual director, but his general oversight will iron out many difficulties. He should frankly tell his official board and his church people that a Church vacation school involves an unusual amount of work, and that consequently the church should not expect from him some of the duties which he ordinarily performs. The midweek service ought to be taken over by the deacons. The Sunday evening service may either be omitted for the summer months, or be handled by individual groups and classes. The ordinary contacts with the homes may be maintained quite largely through the volunteer workers in the vacation Church school in the interest of the attendance of the children and the cooperation of the home. Necessary parish demands (marriages, funerals, serious illness, etc.), in addition to the Sunday morning service and the guidance of the Church vacation school will constitute all the work that can reasonably be expected of one man. With a generous amount of publicity and a considerable degree of open appreciation of the service rendered by the various groups, the regular work of the church may be maintained above the average in efficiency, and incidentally the burden of the church work will be spread over a large number of people to their great development. The more people who are utilized, the greater the interest and the larger the training that results.

* * *

BUT WHAT becomes of the pastor's vacation under an arrangement like this? It should be remembered first of all that the Church vacation school comes in July and that August is still left for vacation purposes. We should, however, like to add that a truly generous and appreciative church will count itself happy to recognize the pastor's unselfish devotion in the Church vacation school, and in addition to the usual summer vacation will add another week or possibly two weeks to his vacation, and allow him to take these extra weeks at a time when it is most convenient to him. All pastors today need at least one Sunday of rest immediately after Easter, and every pastor would be greatly benefited by another week of vacation shortly after the New Year.

* * *

FOURTH. In the field of personal evangelism the minister frequently needs to reconstruct his schedule. Many churches expect their minister to win all the recruits who are gained, and his personal success or failure is often measured by the number of additions to the church upon profession of faith. But upon what basis is this expectation built? Certainly this is not what is found in the New Testament. In the early church, recruits were very largely won by the rank and file of the membership. The reason why the church grew so rapidly in the early years is to be found in this fact. And we are approaching New Testament standards just in proportion as we expect our Church school teachers to lead the children to public confession of their faith in Christ; just in proportion as we teach our young people how to bring other young people under the influence of the church; just in proportion as adults are trained and expected to lead in the work of spreading the gospel. The minister is the teacher and leader of the church, and his efforts are most successful when the entire membership is personally and vitally concerned with the church's growth. This is one aspect of the educational approach, and obviously involves a reorganization of the minister's schedule.

Shall the pastor, then, not seek to win individuals to Christ? Certainly he will, but the world will never be won if only the pastors are at work evangelistically. The wise pastor, then, will endeavor to develop the evangelistic spirit throughout the entire organization, so that the call and challenge of Christ shall sound through a multitude of voices and personalities rather than through his alone.

* * *

FIFTH. The pastor's calling seems to many men a futile activity. Many opprobrious names have been given to it, some of them deserved. Nevertheless, its value, from the standpoint of personal contact, is undeniable. To quote the Scotch woman, "The meenister who is inveesible sax days in the week is incomprehensible on the seventh."

The moment, however, that the pastor adopts the educational method he makes possible personal contacts so numerous and intimate that the old-time visiting becomes a pallid, anemic thing by comparison. Moreover, when he visits the homes of his people, it is to disseminate information and seek cooperation in the church's great enterprise. At once, there is a naturalness and a purposefulness that takes away artificiality and makes the visit a benediction and a challenge. Old people, invalids, and other shut-ins are eager to learn of the work being done or to be done, and their interest and their prayers are of the most material significance. Home-makers and business men alike share the cause. Children and young people learn to look upon the minister as their big brother and leader, and happily talk over with him his and their plans and purposes.

Naturally, the formal annual or semi-annual visitation is likely to become a thing of the past. Calling for the purpose of keeping people in good humor and in a giving mood is apt to cease. But there will take its place type of visiting which because it is purposeful, is profoundly religious and beneficent.

* * *

SIXTH. There is one adjustment of the minister's schedule which may take a place apart from any other factor of reorganization or in closest harmony with them all, namely, his conduct of public worship. In his preparation of worship programs, in his choice sermon themes, and in his treatment of those themes the average minister is as free as the birds in sun

*Continued from July-August number of the JOURNAL.

mer. Whatever subjects the educationally-minded minister may discuss he will treat in an educational way. By this is not meant a purely intellectual exercise; teaching that is not charged with emotion or which does not seek practical outcomes is far from the type of preaching here in mind. Still less does educational preaching mean dry-as-dust preaching: "Thou shalt be interesting" is part of a preacher's vocational code. But his sermons will be informing as well as inspiring, interpretative of life as well as encouraging and comforting, illuminating and broadening as well as challenging and hortatory. Indeed, they will be inspiring because informing, encouraging and comforting because interpretative, challenging because illuminating and broadening.

* * *

BUT THE educationally-minded minister will get nearer the religious educational task than this. His conduct of public worship will reveal in a hundred ways that he has had children and young people as well as adults in mind as he made his preparation. It will show in his choice of hymns and of responsive readings. It will be revealed in his prayers, both in their length, their matter, and their expression. It will be manifested in explicit attention given to children and young people, as for instance in a children's hymn, anthem, sermon, or story.

His mental attitude will reveal itself in his choice of sermon themes and in his treatment of those themes. Not seldom will he talk with his people of matters that directly affect the moral and religious life of the youth of the community. The responsibility of the church for its own children and for the children of the neighborhood will color most of his public utterances, even when he is speaking of other matters. He will not be a faddist nor a fanatic, but his congregation will scarcely fail to understand that in his mind the religious educational task of the church is its first, though not its only, business. Such a pulpit ministry, if lovingly, patiently, and persuasively carried on, will ultimately melt the hardest ice and cause life-giving streams to flow abundantly.

* * *

THESE ARE merely suggestions as to types of change which may be wrought in the minister's personal schedule, and so give him time and opportunity to perform the educational task. Probably no man would wish either to adopt all of these nor be limited to them. Nor will any man seek to do all of these or similar things at any one time. He will go as fast as his church will go with him. However, a little at a time, the progressive pastor will find that he is securing such sympathetic and intelligent cooperation as to make possible changes which are little less than revolutionary.

WEEK-DAY RELIGIOUS EDUCATION IN RELATION TO THE PUBLIC SCHOOL

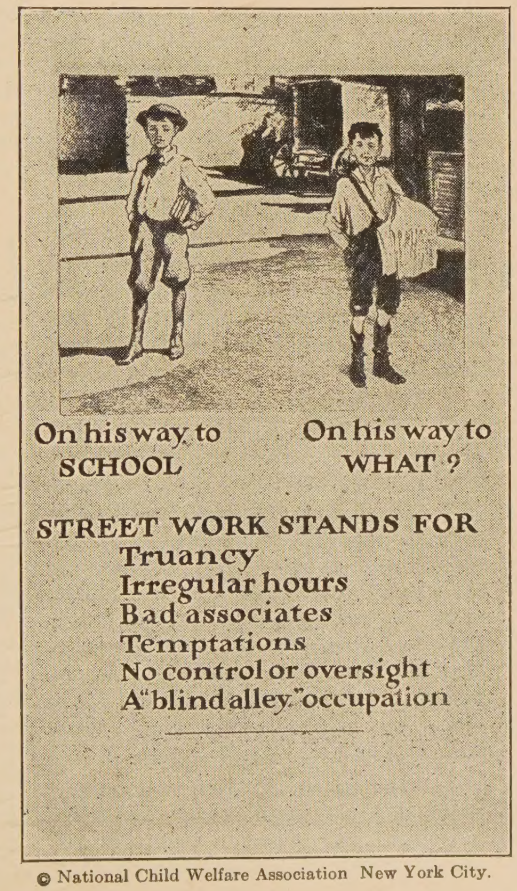
By Paul C. Stetson

INCREASED DEMANDS upon the public schools have created a serious and a perplexing problem. In the beginning schools were primarily established to carry on those activities which the home could not perform as economically nor as efficiently. They were also to give instruction in religious matters. When a situation existed wherein the church and state were allied, the problem presented by a mixture of religion and education was not serious, if indeed, it existed. In Italy, France, and England, the situation did not present any difficulties.

The church was the inaugurator and the champion of education. This is a fact which should not be lost sight of. We today owe a heavy debt to the church which fostered, through years of neglect and persecution, education throughout all history until the present time, the church has been the benefactor of the school. He is ignorant of educational history who will not readily acknowledge this debt.

* * *

EVEN MORE than the home, did the church through the centuries encourage schools. The home was all too willing to let the problem of intellectual training be taken in hand by the church. They were concerned, if at all, only with the vocational training of the young. The real forerunner of the modern vocational school is the home. It was there—on the farm, in the store, or at the anvil —that the boy got his real training, and the girl, in her own home, received her training in "Home Making" courses. Could a greater contrast with the foregoing be presented than to compare the schools of today with those of a century or more ago?



© National Child Welfare Association New York City.

Then the school was an adjunct of the church and the home. Today the home and the church both appear as adjuncts of the school. From a relatively unimportant and obscure position, the school has arisen to its present position—"Monarch of all it surveys," in education at least. But lest the school grow so big and unwieldy, and so proud that it fall of its own weight, it may be well for us to stop and consider what the true educational process is, and whether the public school, as at present organized, can realize it.

* * *

IF ONE WERE to use a strict definition of his terms, he would admit at once that no public school can "educate" a person. It can only train or prepare him for education, for education is a many-sided, continuous growing thing.

In the elementary school we train them to handle the fundamental tools of modern civilization, or should and would if we had time. In the high schools we continue that training along more intensive lines. If we stimulate their intellectual growth we have partially succeeded in their education.

The schools, however, are called upon to shoulder the vocational

training formerly provided for by and through the home. We teach the fundamentals of printing, cabinet making, tin-smithing, plumbing, brick laying, and barbering to our boys, and give courses in millinery, dress-making, sewing, stenography, and beauty parlor management, to our girls. We must constantly be on the watch for chances to teach personal hygiene, health, swimming and hiking. Not only must we carry on these activities, but we must teach them how to use their leisure time effectively. Between lessons or during them, we institute and carry through countless drives for all sorts of good and indifferent objects. Whenever some active secretary of a semi-philanthropic organization sees her job slipping away, then she immediately goes to the Superintendent to ask him to put on a drive for some more or less worthy cause. This activity shows her worth and she keeps her position.

* * *

IT IS ALL a very perplexing and complex problem. To find time to do the things we should do, to attempt to meet 20th century needs, and to meet the increasing demands of various philanthropic organizations, is a hard task. Some of the outside activity—much of it in fact—is valuable, and is a part of the educational process.

The point I wish to make is that the schools are desperately trying to do in a shorter school day nearly all of the work formerly performed in education by three agencies—the home, the church, and the school. The load is heavy and the demands are many.

* * *

AN EXAMINATION of the present day curricula of our most progressive systems will indicate that there is one field not touched—namely, religious instruction. It can not be carried on by any public school in the United States where we have, and should always maintain, complete separation of church and state.

How then shall this vital part of our educational process be carried out? By the Sunday school—and only partially and very imperfectly even then? The half hour lesson and the volunteer and untrained though devoted, teachers, preclude any full solution there. By the church assuming its former control of education? This can not be. The only solution seems to be through the cooperation of the public schools and the churches. "Cooperation" is the important word in the foregoing sentence. The schools must freely give up the time necessary, through a rearrangement of their programs, so that at least one hour a week may be given to the church. The churches must be willing to lay aside any local friction, and so provide that the best use of this hour may be made.

* * *

WE, IN DAYTON, do not claim to have found the ideal solution. We, in the schools, have given the time; the churches have met all requirements whole-heartedly, and the result has been a quickening of the religious spirit in our pupils. We have given them a chance to get that vital part of their education which the day schools can not give. A brief history and the results of our experiment may be of some interest.

The history of the movement in Dayton is undoubtedly similar to that of other cities. Requests came to the superintendent's office for the establishment of schools which would give an opportunity to the pupils to get more training in religious work than was possible through the Sunday school. Such requests were really a tacit admission that a half-hour weekly devoted to this work in the Sunday school was not bearing fruit. These requests came largely from individual churches who desired permission to establish such schools. In one or two cases the permission was granted, but the results were not satisfactory. Finally the secretary of the Dayton Council of Religious Education, representing a large majority of the Protestant churches of this city, made a request that the Board of Education cooperate with the Council of Religious Education in a program of week-day religious instruction. After a conference with the secretary, the whole problem was placed before the Board of Education and authorization was given to the superintendent to proceed. The superintendent then appeared before the Council of Religious Education and made five requirements which would have to be met before the Board of Education would be willing to cooperate in the matter of week-day religious education. Those five requirements were as follows:

1. There must be back of any requests for week-day schools of religious education a responsible source. That is, there must be some strong church or union of churches back of the project. We preferred not to deal with individual churches as we felt that we could work more effectively with one large body.

2. We insisted that there be maintained certain standards in the matter of teachers. It was made plain that the school authorities were not concerned with the content of the subject matter offered, but were concerned with the quality of the instruction. If the public schools were to dismiss students to attend such classes, then they had every right to request that the quality of instruction should be equal to that required at the day schools. We specified, therefore, that the churches secure trained men and women for this work.

3. The administrative details were outlined. It was insisted that the schools of religious education furnish the principals of all buildings with a daily record, showing the time and place of meeting, the teachers in charge, and the grade to be taught. A record must be mailed to each principal every week, giving the percentage of attendance for that week, and the individual attendance of each pupil. Only in this way could we be sure that the pupils attending such schools were not using this period for some other purpose.

4. It was felt that, whatever classes were organized, they should be large enough to be graded, because we felt from our own experience that better results would be obtained.

5. We requested that the location of these schools should be such that a minimum amount of time would be lost in coming and going from the public schools.

After considerable discussion the five requirements which were set forth were adopted without change by the Council of Religious Education.

* * *

IN THE FALL of 1922 the Council of Religious Education opened two schools of religious education. They were in charge of an experienced and well trained teacher. The schools have now been in operation two years and a half, and the wisdom of the requirements has been more than demonstrated. In September, 1922, there were two public schools cooperating in the work and only about 530 pupils. In September, 1924, there were twenty-two buildings cooperating, with 125 classes and 3,407 pupils enrolled. Requests for attendance in these classes must come in the form of a written request from the parents of the pupils. No attempt is made to influence the pupils in any way by the public school teachers. The work of interesting the parents is carried on by the churches.

* * *

THERE ARE seven teachers under the direction of a supervisor. These teachers are appointed and paid by the Dayton Council of Religious Education. The Board of Education assumes no responsibility other than that they insist the teachers appointed shall be trained teachers. They require a statement of the preparation of the teachers for the work to be carried on. Teachers in the week-day schools of religious education must have training equivalent to that required of public school elementary teachers in Dayton. Our requirement is that teachers in our public elementary schools shall have completed a four-year high school course in an accredited high school and a two-year normal course in a recognized normal school.

* * *

THIS WORK in Dayton is still in the experimental stage. There are still a number of problems which are arising

ing in the administration of these classes. The most outstanding of these problems are as follows:

1. The transfer of the groups from church to school or from school to church results often in misconduct on the part of the pupils, particularly when the church is more than ten minutes journey from the school. It is our belief that the churches where the week-day religious instruction is given should be located as near as possible to the schools in order to avoid these problems of discipline. As is to be expected, misconduct on the part of the pupils is especially prevalent in grades five to eight.

2. When a child who is excused for this outside work, misses a subject in which he needs more study, a question of jurisdiction arises. Inasmuch as every child who attends these week-day classes has been excused on the request of his parents, their desires should be met. On the other hand, the school is under obligation to see that the children pass their grades and are well prepared to do the work of the next year. Many of the withdrawals from the classes are due to this fact. It is possible, however, to keep children out of the religious instruction until their school work has come up to the standard. In every case we feel that the regular work of the schools has precedence over outside work.

3. The question of making up the regular school work which is lost while the pupil is away is a serious one. Many of the principals have arranged their schedules so that pupils are absent from that work which is easily made up. We have found it unwise to excuse pupils from the special work which only comes once a week. We require that the pupils who do this outside work make up the work at home, although we do not require them to make up the time which is lost.

4. In the administration of these schools it is very important that the cooperation of principals and teachers be secured. The purpose of the school must be carefully explained to them, and after the classes have been in operation for some time, they should be invited to attend a demonstration of the work.

5. There may be many cases where there is no church near a school building, and a request will be made to hold the classes in the school buildings. This is a difficult problem. We have faced it in Dayton, but have reached no solution. Whether such classes properly should be taught in a public school building deserves serious thought and consideration.

WE HAVE FOUND that this work has some good results as far as the public schools are concerned.

1. The work in the week-day religious schools makes a real contribution to the pupils in their solution of the problems of their lives as they find them in school and at home. The problems of life are as real to the pupils as to adults and they need guidance even more than do adults in the solution of them. These schools have made a real contribution in this way.

2. These schools have resulted in establishing friendly relations between the public schools and the churches. They have shown to the churches that, provided a proper attempt is made, the schools are more than willing to go halfway. It has eliminated much of the criticism on the part of the churches of the public schools which has existed in the past.

3. A third result is an indirect one and comes from the fact that, as the work is organized in Dayton, the Council of Religious Education has a school visitor who looks up the absentees in the classes in religious education. She counsels not only with the mothers but with the schools as well in regard to conditions which she finds in the home. Thus we have benefited greatly from the visitations of the school visitor for the Council of Religious Education. Very frequently the public school principals, the supervisor of religious education, and the school visitor talk over a difficult situation which has arisen and are able to come to some solution of the problem.

Provided that the big question of time for this work can be satisfactorily solved, I believe that Dayton is ready to say that the experiment has been successful and that it will be continued.

THE FALL CAMPAIGN IN THE CHURCH SCHOOL

By Henry Edward Tralle

THE TIME to make New Year's resolutions is the first of October, and not the first of January, for the Church school year begins with October, and not with January. The graded lesson year begins with October, and also a fall campaign is a logical necessity after the inevitable "summer slump."

Plan for it Cooperatively

AS EARLY in September as possible, it is advisable to rally the leaders for a series of conferences for the discussion of the needs and opportunities of the Church school and for the making of adequate plans for the fall and winter.

There needs to be a committee on advertising, with at least one on the committee, if possible, who had some newspaper experience, or who has had some training in advertising of some kind. Money invested in judicious advertising is good Church school economy, and will bring financial returns. The Church school that advertises is showing to the community that it means business, that it is in earnest, and is giving the impression that it has something to offer that is worth advertising.

Select the Best Lessons

MUCH SHOULD be made of Promotion Day, which normally occurs on the last Sunday in September, and is followed by Rally Day on the first Sunday in October. A properly arranged Promotion Day, conducted departmentally and quietly, with the conferring of honors upon those who have made good records, and the emphasis of differences in appreciation of those who have done well and those who have not done well, will tone up the whole school educationally and spiritually, and is the finest possible preparation for a successful Rally Day and an effective fall campaign.

It is advisable usually to check up carefully the lesson materials, to see that the best lessons are used throughout the school. Such a committee will bring the school as rapidly as possible

up to the highest graded lesson standards. This committee not only will seek to develop sentiment favorable to the use of graded lessons as opposed to Uniform Lessons, even in the adult and young people's classes, but will seek to obtain the best graded lessons for each grade.

Get Better Equipment

USUALLY the fall is the best time to launch a campaign for a better church building, which will include adequate provision for the educational work of the church, or for the remodeling of the old building. The fundamental difficulty in the average Church school is lack of adequate building provisions.

The ideal which Church school workers need to hold before them constantly, and toward which they need ever to be going, is a separate assembly room for each department and a separate classroom for each class. These rooms must be real schoolrooms, with solid partitions and solid hinged doors. There must be no door connecting one room with another. All movable partitions of every type must be eliminated. The public school idea of complete separation of class from classes must be brought into the church building and adapted to meet the needs of religious education.

The provision for the educational work of the church must come through the educators of the church. In other words, the agitation and promotion for adequate educational building must be done by the Church school leaders.

Organize for Training

WITH THE opening of the work of the fall, there comes anew to the leaders the realization that competent teachers are all too scarce, and that there need to be taken steps for the better training of those who already are engaged in teaching, and that others need to be in training for future service.

The Church school that is awake to its teaching opportunities will see to it that training is put into its curriculum, and that there is being conducted at the Church school hour a class in which the future teachers of the school may be trained. This class usually should be composed of selected individuals, chosen by their own organized classes, through the class organization, and excused only for the teaching period for the training class work, each of them retaining his membership in the organized class, entitled to all of its social and other privileges, and counted present in his own class, rather than in the training class.

Of course, in addition to this training class meeting at the Church school hour, there must be some systematic training for those already in the service. This may be done in connection with an "educational night," when one period is devoted to teacher training. It may be done in a community training class or school of religious education, denominational or interdenominational, and much of it may be done in connection with the departmental conferences, where reports on chapters in new books are heard, where discussions on teaching problems are conducted, and where all are engaged in a systematic study of educational theory and practice.

The school should plan, of course, to send its workers to the conventions, institutes, and training schools which will be held during the year, and should pay all or part of the expenses.

Magnify Educational Evangelism

ALL THE WORK of the Church school should be shot through with the spirit of a vital evangelism, and there may or may not be "decision days," but there must be decisions. By some means the pupils in the school must be led into conscious fellowship with Christ, and to openly declare their faith in him, and into active church membership.

Every teacher should come to realize that "conversion" is included in every one of the objectives of his teaching. Frequently, in the normal course of his teaching, he should strike the evangelistic note, and should seek to create the impression that every individual should be an avowed Christian, as a matter of course, and he should be on the watch for indications of spiritual awakening. He should be a personal worker of the human, sympathetic, and genuine type.

The Church school that does not have frequent conversions and additions to the church through its teaching and its activities is not a good Church school, viewed from the standpoint of religious education alone.

First there should be a meeting of the general superintendent, the departmental superintendents, the pastor, and other general officers, with no teachers present, and all should contribute of their best thought toward the solution of the problems that face the school.

In addition to this officers' meeting there should be various departmental conferences, the superintendent of the department conferring with the teachers and the workers in that department. In this way each teacher, and each departmental superintendent comes to feel a responsibility for the improvement of the school, and also is able to make some real contribution.

The general superintendent should be on his guard against making the plans for the fall campaign by himself, and then asking his co-workers to help him carry out these plans. He must realize that cooperation, in order to be effective, must begin in the beginning, in the very inception of the plans. If he makes the plans alone, the others likely will leave it to him to carry out the plans alone, and therefore the best plans that could be made will fall short of effective accomplishment.

It is taken for granted, of course, that much of the planning for the fall campaign was done before the beginning of the summer vacation. There remains, however, much conferring and planning to be done, no matter how much was done in the spring.

Make Much of Rally Day

THE FIRST thing to be said about Rally Day is that it should be something different, and that it should be carefully planned and well managed. Furthermore, the Rally Day program should be conducted departmentally as far as possible. After the general plans have been made, each department should be held responsible for its share in the program, and the officers' conference, or special committee, having in charge the whole matter of program should see that every department is carrying along its plans.

In the making of the plans for Rally Day, it is important to get everybody to talking, and to make each feel that he has a contribution, or suggestion. It is a fundamental mistake to think that only one or two must do the thinking for a Church school. It is important that everyone shall have something to say. Oftentimes the best suggestion will come from an unexpected source.

Of course, in a very small school, it may not be possible to have both officers' conferences and departmental conferences, and it may be necessary to have all get together and to thresh out the problems and make the plans as a committee of the whole working force. In the case of even a small school, however, it will be wise for two or three of the most interested, always including the superintendent, to have a preliminary meeting.

Advertise the Sunday School

ONE of the chief mistakes that is made in the average Church school is failure to advertise. In the case of Rally Day, for instance, it is of the highest importance to get clearly and repeatedly before the members of the school, and others as well, the fact that something is going on, and that the school has an adequate program of religious education.

Coming events should be advertised in the daily papers, in the church bulletin, on bill-boards, and on slides in the moving picture theatres.

Sometimes it would seem that Church school leaders are fearful that they might offend the Lord if they let the community know what they are doing. These should keep in mind the fact that the preaching and the teaching of the gospel is in fact simply the advertising of the good news in Christ Jesus.

Plan now to give as Christmas presents yearly subscriptions to the International Journal of Religious Education.

PICTURES IN THE EDUCATIONAL PROGRAM

Number Three in a Series of Three Articles on the Use of Motion Pictures in Religious Education

By Charles F. Banning

CHRISTIANITY is a way of life. The program of religious education must touch every phase of that life. It must assume that life is not compartmentalized with a peculiar religious interest, but that it is a whole and is religious in every phase. The aim of religious education might be stated as the development of skill in Christian living. It must include the three essentials: worship, instruction, and expression, which are related to the thinking, feeling, and willing powers of the human personality.

Motion pictures may be used somewhat in the function of worship, but largely in the instruction phase of the educational task of the church. It must not be considered as a substitute for but as a supplement to anything that is good that is already being used to serve the purpose. A word of caution in the beginning might not be out of place. Someone has said that "Impression without expression leaves depression." Certain it is that when the emotions have been stirred and no avenue of expression has been provided, more harm than good has been done. Many motion pictures are produced to secure an emotional response. The user of motion pictures must plan such a program of expressional activities as to balance the impression thus made.

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THE FIRST QUESTION that might be asked would naturally be "Where can motion pictures be used to advantage in the program of the church?" The answer in brief would be "Wherever useful information can be given, right attitudes developed, and wherever right action can be stimulated." Psychologists agree that training in the lower grades is largely visual. The spoken or written work does not make the impression on the little child that the picture does. He can understand and recall much better what he sees than what he hears. This being true, it would naturally seem that the curriculm of the beginners, primary and junior departments of our Church schools, as well as the other departments, might be enriched through the use of motion pictures. Suppose, for example, that the lesson were the story of "The Good Samaritan." Ordinarily the teacher has only one picture to put before the eye of the child, and that picture is as foreign to the experience of the child as any picture could be. It requires a background of training which very few adults have to really appreciate a picture of oriental life. If, after the story is told, without any delay or commotion, this story could be shown on the screen, a dramatization of the story with simple, modern application, a far different impression would be left on the mind of the child. The teacher could then supplement the film with drill and application. This of course would apply to either week-day or Sunday school.

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IN THE CHURCH school the field is almost without limit. It has never so much as been explored. The experiment described above will apply to any department with proper adaptiçn. During the summer of 1922 an experiment was tried in a city Sunday school. Films were secured through the International Church Film Corporation. One reel was shown each Sunday during the worship period. Each picture was a dramatization of some parable or Bible story. The story was either read or told and then shown on the screen. The accuracy and extent of the impression made was tested on the following Sunday and also at the close of the series of eight weeks. In many cases it was found that the child could not remember the lesson taught by the teacher, who had spent half an hour during the instruction period on that lesson, but could describe in detail the Bible story that had been told and shown on the screen, but which did not require more than fifteen minutes of time. At the end of the two months' experiment there was hardly a child who could not tell four or five of the stories that had been shown, without any prompting, and some could recall every story.

* * *

ANOTHER EXCEEDINGLY important field, which concerns the little child, and where motion pictures might supplement the usual "precept upon precept, line upon line" is the parents' class. Here the whole range of educational subjects is open. Heredity, environment, home building, child welfare, safety first, sanitation, civics, Bible study, mission study and many other subjects might be dealt with to advantage. One of the hardest problems which the church faces today is the lack of cooperation between the home and the church. The causes and the consequences of such neglect might be brought home to parents by the use of a film in a very telling way.

* * *

ANOTHER POSSIBLE field for the use of motion pictures is the Week-day school of religion. This is today one of the outstanding movements in the whole field of religious education. The cinema might here be used also in much the same way that it is used in the Sunday session, and there would be the added advantage of more time for drill, application, and expressional activities. A further advantage of the use of films will be the effect it will have on the inaccurate, indifferent teacher. If the teacher knows that the film is to be shown she also knows that her story must be accurate or she will be caught up. This will spur the teacher on to more painstaking study and preparation. In many schools this would be a very decided, practical gain.

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A DANGER which must be guarded against in the use of films with smaller children comes from their inability to read the lines and titles. If the film is produced for children, there will be a minimum of these lines, and they should be read aloud by the teacher.

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THE CHURCH VACATION school offers an unusual opportunity for the use of motion pictures. One teacher's experience might be suggestive. Films were shown every day. Because of the expense, scenic and industrial films were made to serve the purpose. On one day "Cotton" was the subject. The film showed the cotton seed, the cultivation of the soil, planting and cultivation of the crop, cotton growing, cotton picking and finally its manufacture into thread and cloth. Then the application was made for our own purpose. The children had seen that the work was done largely by negroes. That opened the way for a study of the number of negroes in the south, the number of negro churches, the work among the negroes being done by our denomination, and the needs of the negro today. Other subjects were treated in this same way. One day each week (because of expense they could not be used more often) a Bible picture was shown. On one or two days each week a comic reel was used. For this purpose Mutt and Jeff, Aesops Fables, and Bobby Bumps are ideal. No announcement was made as to which day the comics were to be shown. Needless to say the problem of attendance and discipline was lessened considerably. In a school with an enrollment of 205 the average attendance for the five weeks was 148.

* * *

IN MISSION study groups the field is almost without limit. There is an added advantage here in that there is

already quite a supply of material. The missionary circles among the women and girls will find the motion picture a very interesting and helpful supplement to the usual missionary study course. The alert missionary superintendent will also have these films shown before the young people and adult classes in the Church school.

Scouting offers an excellent opportunity for the use of motion pictures and there is an abundance of material available. Nature study, handicraft, industrial films, scoutcraft, tests and activities are shown in films distributed by the headquarters of the movement.

The dramatic club of the church will also find the cinema helpful. Many of the fine dramas have been filmed. These may be shown and discussed. Much may be learned through the study of films concerning costumes and setting.

* * *

THE "NEIGHBORHOOD Night" is probably the most common use to which the motion picture is applied. Here the purpose is purely entertainment. The writer has not stressed this because the entertainment feature has been over emphasized. Usually if a church has a projector they do not need to be encouraged to use it for entertainment purposes. The aim of the neighborhood night program is to provide an evening of wholesome entertainment with some educational features added, once each week, for the entire community under the supervision of the church. Some churches encourage family attendance. The right class of films can be selected, the objectionable parts eliminated, and the atmosphere made wholesome.

The program for the "Neighborhood Night" consists of music, both vocal and instrumental, community sings, dramatics, an occasional address of not more than fifteen minutes, followed by the motion picture. The program must be kept varied. Not more than two educational features should be put into the first part of any evening's program, the whole not to exceed thirty minutes in length. The ideal motion picture for this purpose is five or six reels in length. If a seven reel film is used the first part of the program should be shorter that the entire program may not be over two hours.

* * *

MANY CHURCHES are using motion pictures to solve the Sunday night problem. Let it be understood that this is not a Sunday night movie. The film is not used for entertainment nor primarily to draw a crowd. It is an attempt to secure the attendance of many unchurched people where the truth can be presented to them in a winning way. The presenting of the truth is the important part. One church has used this method of presenting the truth for the past five years, every Sunday night from October to June, and the seating capacity of the auditorium is taxed each night.

The program for a Sunday night service where films are used is somewhat as follows: Two or more hymns are sung from the screen, followed by the reading of the scripture and the pastoral prayer. A gospel sermon of not to exceed twenty-five minutes is delivered, followed by the picture, which is shown as an illustration of the sermon. Special music is added to the program as desired. The offering is best taken during the last intermission.

Any church, contemplating the use of motion pictures, should secure the magazine, "The Educational Screen," published monthly in Chicago, and the booklet "Moving Pictures in the Church," by Roy L. Smith, published by the Abingdon Press.

THE DIRECTOR OF RELIGIOUS EDUCATION AND THE SUNDAY SCHOOL

By Harry Hopkins Hubbell

WE HAVE adopted the term "Sunday school" in this article instead of "Church school," because while much that we shall say applies equally to the other educational phases of the work, we are speaking here more particularly of what has generally been known as the Sunday school.

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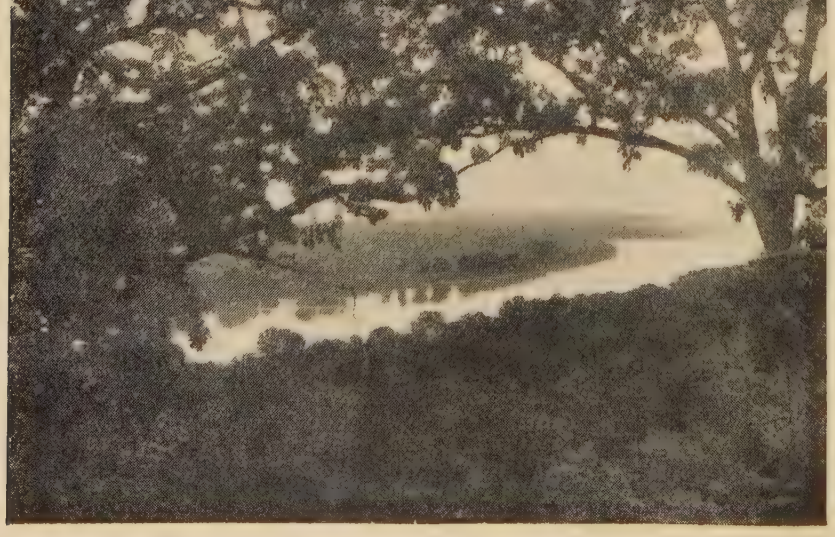
Perhaps the first question is: Shall the Director be the superintendent? Here there is considerable difference of opinion. In some cases the primary purpose seems to be to have a paid superintendent, and of course the Director becomes that official. Where there is a larger vision of the task he may or may not be the superintendent, depending both on his own desire and the special conditions to be met in the church's work. In my own experience I have preferred not to be the superintendent, but to have an efficient layman in that position. It seems to me there is a decided advantage in having the problems of the school definitely considered from the layman's point of view, as well as the professional one. While this could be brought about through the educational committee, or the executive committee, of the school nevertheless, placing the responsibility definitely on the shoulders of a layman brings a different kind of thinking to bear on the problems. Where there is such layman-superintendent it will doubtless be a help if some such division of the task is made as the following: What might be called the physical side, that is,—building, equipment, furnances, etc., might be the definite responsibility of the superintendent; the curriculum and the teachers, that of the Director; and the general organization—both. Of course, in all of the work they will proceed in a cooperative way with constant conference.



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THE TASK of the Director may be generally divided as follows:

1. Organization.
2. Curriculum.
3. Teachers and Officers.
4. Outside Activities.

Organization

IN THE MATTER of organization let me say first of all that it should be thoughtfully planned, carefully graded, and discerningly directed and supervised. The details as to program of worship and other matters should be in the hands of the departmental superintendents in the three departments of the children's division. Increasingly, however, in the young people's division all work, except the teaching, should be definitely planned and carried out by the pupils themselves, the Director and other adults simply serving in an advisory capacity and keeping themselves in the background as much as possible. For the best results in these upper departments, the Director must work indirectly through individual conferences and personal contacts. First of all, in the matter of organization he will want to establish, if it is not already there, a very careful system of records, with, however, no items except those which are of definite use. Without such records any program of effective recruiting and maintenance of attendance can hardly be possible, and that is but one of their uses. Certain parts of these records can be cared for by volunteers, but both in this and in other connections a church which is in a position to have a Director should realize that his work will be very seriously handicapped if he does not have the assistance, at least on part time, of a paid sceretary. Moreover, he should give to all his subordinates the opportunity for initiative and the use of executive ability which he himself expects from, and should have accorded to him by, the pastor and the other church officers.

Curriculum

HERE WILL come a real task for the Director. He should familiarize himself with available material. Through conference with teachers, parents, and pupils, he should find out whether the desired results are being obtained and wherein the material in use is proving a failure. He should be able to distinguish whether that failure is due to the material itself or to the way in which it is being handled. He should also know as intimately as possible of experiments which others are making, especially along the line of the project principle. He should be on the watch constantly for that material which most effectively reaches the life of the child and modifies that life, leading the child constantly into obedience to the principles and teachings of Jesus. He should be always ready to experiment, but ever with the plan so definitely thought through before starting the experiment that the child may not in any way be exploited.

Teachers and Officers

THE WORK OF THE Director in this connection is well expressed in three words: choice, training, and supervision. The choice of the teachers should always be in the hands of the Director, or on his recommendation. He will, therefore, be eternally on the search through personal interviews and in every other way for such people in his own church as have had previous training and experience, and also for such as may be able and willing to prepare themselves for the work of the Sunday school. He will, of course, consult with the departmental superintendents in making recommendations of teachers for their respective departments. Dismissal of the same should likewise rest here. Dismissal of Sunday school teachers is, however, a matter which for various obvious reasons requires the utmost tact. When, however, there is definite conviction that we must choose between the possible hurt feelings of a teacher or officer, and the good of a group of boys or girls, the teacher or officer must be removed as tactfully as possible.

Training: The Director should know what is to be accomplished and what qualifications those should have who are to bring about the results desired and should be able to recognize and to develop these qualifications in those who are to teach. Perhaps the best part of this development will come through proper—

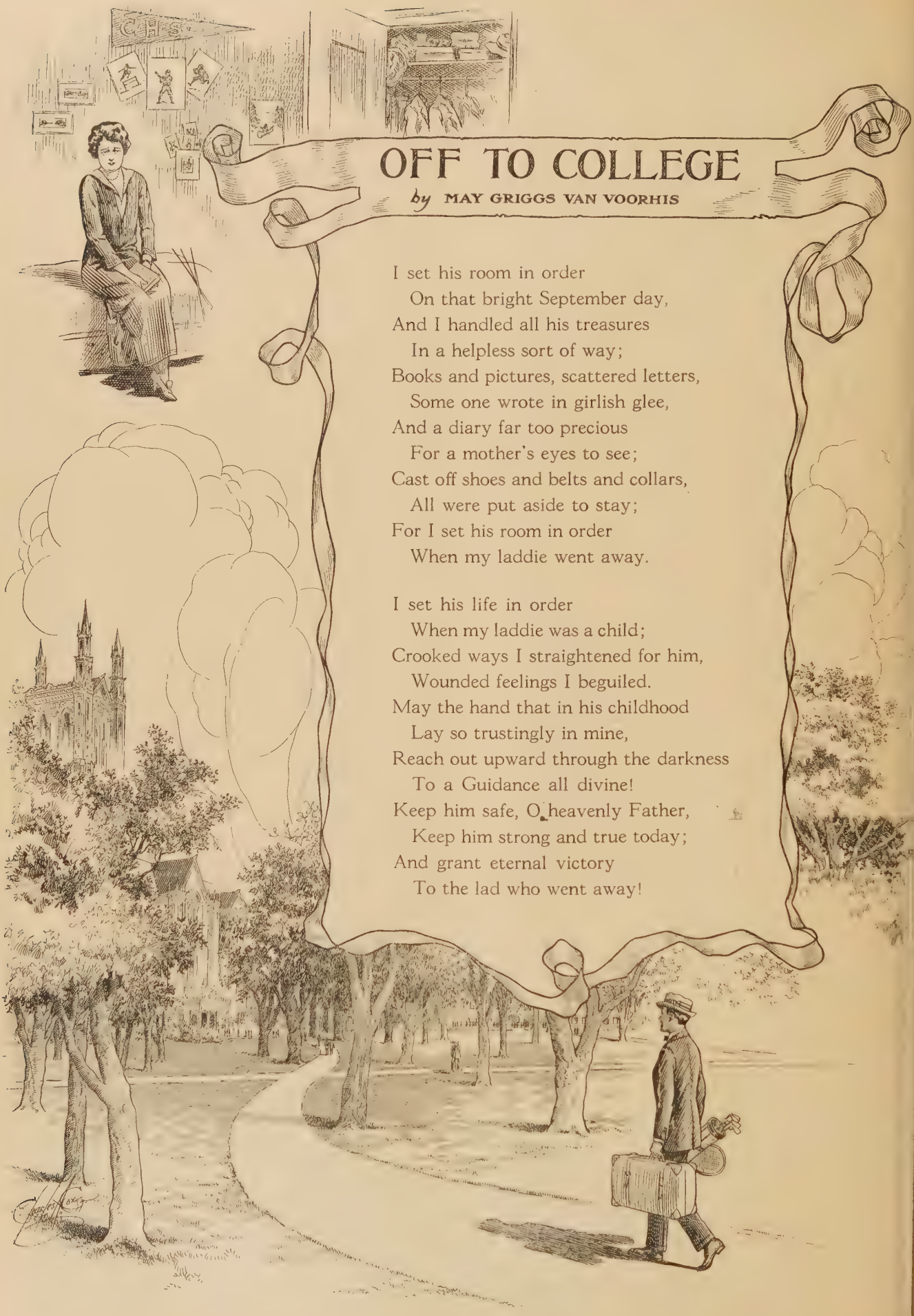
Supervision: This is an absolute need in all educational work, in some respects the most difficult, and the place where there is the most need for the definitely prepared Director. Let us remember in the first place that the object of supervision is not watching to see if the work is being done, but rather criticising in the most kindly sense of that word, so as to help the teachers and officers to do their work in the best way. One method is that of reports from the teachers on points definitely thought out by the Director. For example, the teachers should occasionally be asked to prepare and hand to the Director a detailed plan of their work for a particular Sunday followed by an equally detailed statement of their mode of procedure on that Sunday with notation as to why changes, if any, were made from their original plan. After careful study of both these, the Director should then confer with the teachers and endeavor to help them to still better work. Along with such conferences the Director should also be in contact with both parents and pupils, bringing to bear from every point of view possible the best knowledge he can obtain of the teachers' work. In addition to this, he will strive to bring about in such way as will embarrass neither teacher nor pupil some actual watching of the work of the class as it is going on. This will need a good deal of ingenuity on the part of the Director, for while in general education the teacher and pupil alike may become accustomed to the supervisor's presence, with the volunteer teacher, and especially with the small class of the Sunday school, such presence would be apt to prevent the usual work from being done. Whatever difficulties may be in the way, however, of careful supervision, only as it is carried on can we expect the best results with the pupils, the bringing out of the finest efforts on the part of the teacher, and the most effective work on the part of the Director himself.

Outside Activities

THE RESULTS sought by the Sunday school cannot be reached in the hour or hour and one-half on Sunday morning. The Director, must, therefore, make it his job first to inspire the teachers to plan and to carry out these outside activities, and indeed to make very definite suggestions to those who may perhaps be lacking in initiative themselves. He must carefully supervise these activities so that they may be intimately and effectively related to the lessons taught. If the project principle of the curriculum is used, the activities and the curriculum will, of course, be naturally part and parcel each of the other. Even such things as parties, picnics, hikes, etc., may be and should be a part of the work done and contributory to the result sought.

* * *

FINALLY as the name implies, this officer must not be in any sense an autocrat, but rather a Director of the work with constant conferences and a willingness to discuss plans, ever open minded to the suggestions of even the weakest of his associates. On the other hand, if he is really to succeed in his task, teachers, officers, people, and pastor must be willing to work with him and he with them in a thoroughly cooperative spirit, seeking ever primarily the good of the child rather than the maintenance of any plan, or method, or tradition. Moreover, in the present condition of religious education, as indeed of education in general, all must be ready and willing to experiment and even to make mistakes at times, ever looking for the best means of accomplishing the best results in the spiritual development of the boys and girls from age to age.



OFF TO COLLEGE

by MAY GRIGGS VAN VOORHIS

I set his room in order
On that bright September day,
And I handled all his treasures
In a helpless sort of way;
Books and pictures, scattered letters,
Some one wrote in girlish glee,
And a diary far too precious
For a mother's eyes to see;
Cast off shoes and belts and collars,
All were put aside to stay;
For I set his room in order
When my laddie went away.

I set his life in order
When my laddie was a child;
Crooked ways I straightened for him,
Wounded feelings I beguiled.
May the hand that in his childhood
Lay so trustingly in mine,
Reach out upward through the darkness
To a Guidance all divine!
Keep him safe, O heavenly Father,
Keep him strong and true today;
And grant eternal victory
To the lad who went away!

PRESENT TENDENCIES IN CURRICULUM MAKING

By William Clayton Bower

AT NO POINT does the present reconstruction through which modern educational theory and practice is passing find more complete expression than in the curriculum. In fact, historically, every change in the developing conception of the nature and end of education has registered itself in the changing conception of the curriculum. This sensitiviness of the curriculum to change in educational theory is doubtless due to the fact that, next to the child, the curriculum lies nearest to the center of the educative process. The problems arising out of objectives, methods of procedure, the organization of the school, and the function of the teacher, lead, in one way or another, directly to or from the curriculum.

* * *

AT THE PRESENT moment the conception of the nature, place, and function of the curriculum in religious education is undergoing fundamental reconstruction. There is a wide-spread conviction, arising out of experience and the new demands of a rapidly expanding religious education, that existing materials are more or less unsatisfactory. The focus of attention is rapidly shifting from the learning process itself and subject matter to the child as a growing and self-realizing person. It is becoming increasingly clear that self-realization comes about through a rich and meaningful experience on the part of the learner and that its worth arises from its enrichment and the bringing of it under the conscious and purposive control of the learner. In the meantime, week-day and vacation religious education have emerged. The existing courses of study were designed for needs of instruction in which were only Sunday sessions of the Church school. The emergence of the week-day types of religious education necessitates the creation of a new type of curriculum that will include both Sunday and week-day materials.

In the light of the first of these tendencies, the time has come for a thoroughgoing formulation of a theory of the curriculum in the light of the dominant trends of modern educational theory and practice. The second calls for an integrated course of study that will make ample provision for both Sunday and week-day religious education but that will at the same time present a continuity of week-day instruction with Sunday instruction. Moreover, since the educational consciousness of the child should by all means be a unity, there must be continuity between the education which the child receives in the secular school and the education which he receives in the school of religion. Otherwise his educational consciousness is divided and religion becomes departmentalized and isolated from the whole range of experience and ineffective in the practical conduct of life.

* * *

THE DOMINANT TREND in the theory of the curriculum is to conceive the curriculum in terms of the enriched and controlled experience of the learner. It is increasingly clear that the curriculum should have its beginning, continuance and end in the forward-moving and worthful experience of growing persons. From this point of view, its content should be determined by the content of experience, as its method should be determined by the manner in which knowledge arises as meaning out of experience and reenters experience as a factor of control. That is to say, the curriculum *is the experience of the learner* under intelligent and purposive control in the light of Christian ideals and motives. Under the influence of this conception subject matter is becoming less and less an end in itself and more and more an instrument for the enrichment and control of the experience of the learner.

* * *

RELIGIOUS EDUCATORS are coming to feel that, however fundamental the relation of knowledge to experience in any type of education may be, it is radically fundamental in moral and religious education. In view of the doubt which modern psychology places upon the transfer of training, it is clear that if the ideals and principles of the Christian religion are to be effective in their influence upon the practical conduct of life they must enter experience as factors of control. That is, when stated in terms of educational procedure, the only way growing persons can effectively learn to live morally and religiously is by actual experience in moral and religious living under the guidance of mature Christian persons. Whatever view the secular school may take regarding the preparation of immature persons to take their places in economic and political society, the religious educator has no choice but to press his theory and practice through to a point where education begins and ends in experience under the control of Christian ideas and motive.

This, of course, requires a new procedure in curriculum building. It means that the beginning point is not with materials of any sort whatsoever. It means that the first step in the determination of the curriculum must be the discovery of the typical experiences of children, young people, and adults. It means also that these experiences, once they are discovered and described, must be analyzed for their possible outcomes in conduct. When this is done, it means that they must be further analyzed for their Christian outcomes. It means that a search must be made for those materials that will assist the child in understanding his experience and in bringing it under the control of Christian ideals and purposes. Manifestly, those materials will assist him most that are to be found in the Bible, the incomparable storehouse of religious experience, though every experience of religious persons that is capable of helping him to understand his own experience will be laid under tribute.

* * *

FROM THE POINT of view of the curriculum as enriched and controlled experience, subject matter comes to have a new content. Under the older conceptions of the curriculum, subject matter consisted entirely of knowledge in the form of the experience of others, chiefly as contained in books, and, in religious education, in the Bible primarily. Under the conception of the curriculum as experience, subject matter consists of three elements. The first is the situation in which the learner finds himself, response to which forms the basis of experience. The second element consists in the past experience of the learner—his ideas, attitudes, habits, ideals, and purposes. The third element consists of historical subject matter —the experience of others that has come down to us out of the past in the form of records, institutions, customs, ideas, ideals, purposes. The third element is what we have all along been accustomed to regard as subject matter. In the more recent conception toward which we are rapidly tending, it becomes only one aspect of subject matter and is worthless except as it is related directly to the experience of the learner in assisting him to understand his present experience and bring it under the control of Christian ideals and purposes.

* * *

FOR THIS REASON, subject matter and method are inseparable. They become merely different aspects of the learning process. Method now comes to be determined by the manner in which knowledge arises from experience and reenters experience in the form of control. That is, in the mind of the Great Teacher, he that would know the teaching must do it. This simply means that growing persons come into possession of Christian truth by actually facing the problems which experience presents in Christian ways under the guidance of Christian teachers who function as counselors, helping the learner to analyze his experience, to discover what are its essential elements and in pointing out to him where he may go for knowledge to help him in the solution of his problems. It means that growing persons learn how to make Christian truth effective in personal and social life by actual practice in solving life's typical problems in Christian ways.

FOR THE SAME REASON subject matter and the organization of the school are inseparable. Under this conception the school becomes a typical religious community within which typical functions, activities, relations and responsibilities are being carried forward under mature guidance. The center of that community becomes Christian activities. These are selected because they raise the typical and fundamental problems of Christian living into the consciousness of the learner and lead him to reflect upon them and secure Christian outcomes in attitudes, motives and conduct. They should deliberately introduce the learner to the major problems of social living in the Great Society, such as crime, poverty, the conduct of industry, family life, war. They should lead him to take a redemptive attitude toward these problems so that he will exert his utmost influence to bring these social relations and functions under the domination of the ideals of the Kingdom of God in a Christianized social order as well as live his personal life under the direction of Christian ideals.

It will thus appear that the present tendency in curriculum making is much more comprehensive in its scope than those in which materials alone were thought of as constituting the curriculum. It also raises many difficulties, both in creating the curriculum and in handling it after it has been created, that were not present under the older tendencies. There must be developed a new technique for handling such a curriculum.

* * *

THESE NEWER points of view in conceiving the nature of the curriculum call for new procedures in constructing the curriculum. Dependence must be placed upon research for the discovery of the typical experiences of persons at the various stages of growth, for the analysis of these experiences and for the determination, on the basis of frequency of occurrence and difficulty of mastery, of the placement of emphasis in the curriculum. Research must determine on a factual basis to what extent the experiences of individuals within groups vary and to what extent divergent groups such as foreign and native-born, rural and urban, and sectional groups, differ from each other. At the present time our knowledge of the experiences of the various age-groups is almost entirely a matter of assumption. These assumptions can be verified and fresh discoveries made only by proceeding upon a factual basis such as careful research will reveal.

Equal dependence must be placed upon careful and wide-spread experimentation. It is out of the question to attempt to build a curriculum in a field so new and difficult on paper. Each part of the curriculum must be subjected to carefully supervised testing in the actual, concrete situations in Church schools of different types where religious education is going forward. In this way a curriculum that rises out of actual experience and is scientifically tested in actual experience under normal conditions may be expected to yield satisfactory results. Moreover, the continuous reconstruction of the curriculum in the light of experience should adjust it quite closely to the new and changing demands of religious education in the rapid advances it is now making. The use of experimentation makes it possible for theory and practice to go hand in hand, each checking and supporting the other.

THE JUNIOR'S HALCYON DAYS

By E. Morris Fergusson

STORMY weather on the voyage of life is pretty surely indicated for every child as he and those that love him face his unknown future. Better than a fortune, or even a good general education, will be a right seaworthy soul. How may home and Sunday school work together toward the outfitting?

ABOUT THE halcyon, or kingfisher, there was a curious ancient fable. It was widely believed that this bird made its nest on the open sea and brooded over its young during the days that preceded and followed the winter solstice. In the Mediterranean these days are frequently calm and fair, after such November storms as overtook Paul's hapless vessel; and these credulous folk thought that somehow the bird could charm the waves to stillness until it had safely hatched its young. So we have the old phrase, "halcyon days,"—days that give time for quiet nurture, ere the storm breaks and fierce winter resumes his sway.

If prayer is friendship, then its best gifts, like those of all fine friendships, are not to be scheduled. The worth of a friendship is not in birthday or Christmas presents. The greatest answers to prayer are not in definite, calculable, scheduled gifts. They rather steal into the heart in subtle ways. Not the least part of friendship is just to talk over things together, assured of complete understanding. Life is full of matters that simply must be considered together with some friend—and what inspirations and insights come, and what enriching of heart and mind, and what fortifying of will is found in such communions.

* * *

ALL THAT is most precious in finest friendship may be found in prayer. There may be based a new apologetic, a new recommendation of prayer. Drummond used to say that ten minutes spent in Christ's company every day, aye, two minutes, if it be face to face and heart to heart, would make the whole life different. That is the supreme answer to prayer. Great is the need to educate children in this friendship of prayer, to carry them beyond the idea of prayer as mere duty or mere begging.

The finest way is for teacher or parents to be adventurers together with the child. Children like us to do things with them—to be one of their company in the explorings and discoveries of life. Our little girl resolutely refuses to begin grace until mummie and daddie are both seated at table, with eyes duly closed. She seems to think grace should be a family affair. She wants it as a partnership or not at all. Prayer, also, should be a partnership. To kneel with your child is the more excellent way; far better than that your child should kneel at your knee.

That parent or teacher kneels and speaks, that prayer is also a need, a joy, a communion for them, is very impressive to a child.

Nor is anything more impressive in family life than its spiritual unity, which needs to be fostered and to find expression in worship and in service. That is one of the great neglects of our age. The corporate religious life of families has fallen on evil days. The formality of its expression doubtless helped to kill it. Family prayer, taken by the head of the household, by no means always meant fellowship in the friendship of prayer or any mutual understanding and confidence in the things of the soul.

* * *

SOMEHOW IN old days and new, religion is the one thing about which men find it difficult to speak naturally. If introduced at any other than "official" times, we want to apologize. It is the deepest, the most vital part of us, and the hungers of the soul are, at least, as natural as any other hunger, yet we are taught to be half ashamed of them. Our reticences and silences are greatly impoverishing us all and not least the life of youth. A Christian father confessed recently that somehow he had failed to teach his children about prayer. They had learned "Gentle Jesus," but that was their only training in prayer. "We live with our children," he said, "they see our faults and our tempers," and for fear of being thought a hypocrite he had not dared to teach them.

But in any case he was a Christian, an admitted member of the Church, so that he was already risking any possible charge of hypocrisy. And surely a father can live so unmistakably a Christian life, that in spite of common imperfections, there will be no charge of insincerity from his children.

But what of a father's duty to teach his children, to leave no stone unturned that they be adequately equipped for the battle of life in an evil world, that they have some intelligent grasp of the great and precious things of faith? Will not the neglect of that duty lay him open to an even more serious charge?

"Adventurers together along the pilgrim ways of the spirit, must be increasingly the ideal for all who would effectively discharge their so great and so glorious responsibilities to those whom God has given them."

Christmas comes during this fabled season. So Milton sang:

"But peaceful was the night
Wherein the Prince of Light
His reign of peace upon the earth began.
The winds, with wonder whist,
Smoothly the waters kissed,
Whispering new joys to the mild
Ocean,
Who now hath quite forgot to rave,
While birds of calm sit brooding on the
charmed wave."

* * *

THE YEARS from nine to eleven are halcyon days for the formation of character. Shyness and childish fears have been outgrown. The age of special susceptibility to child-diseases is past. If the child has had his rights, he has now a sturdy body and an active, out-looking mind. School has trained his social nature, widened the home horizon, and introduced him to the world of books. He has learned how to learn and how to live. Three or four years ahead looms the maturing of those powers that mark the beginning of adolescence; and then will come stormy times for the youthful soul. But here are three full years, ours to use as parents, teachers, pastors, friends. When they are gone, prayers and tears will not avail to recall them. What are we doing with the child's junior years?

NOW IS THE time when lessons are learned, facts gathered, words fixed in memory, collections started, lists compiled, with greater zest and firmer grasp than the ordinary student will ever show again. In every line of school study the wise teacher is busy every day, laying broad the foundations on which later and higher studies are to build. What is the parent doing to lay a like foundation in the rudiments of religion? What sort of work for that parent's child is his Sunday school doing? It is worth the parent's while to inquire. The halcyon school days are flying.

Obedience is the central virtue of a child's religion. The Bible is rich in story lessons of obedience to God. Any parent moderately familiar with God's word can, beginning with Genesis, find story after story that the juniors will love to hear and read, talk over, and work out in picture, play, and drama. These stories must be selected and assigned with care; but this has been well done in the International graded lessons, and if these or those of some other graded series, are not now used in the Sunday school, a parent who cared could easily teach them at home.

NOW, ALSO, in the school of Christian training, is the time to form those habits of godliness that will help to tide the child over the wayward adolescent years and make him in maturity a loyal and steady son of the Church. Not coercion and severity, but continuous guidance, stimulation and drill will secure, first a spontaneous doing, then a habit-forming repetition, then an increasing experience of value and satisfaction received, and finally a life long "second nature."

* * *

TAKE THE child regularly to Church. When he returns, see how many items of the service he can recall. Remember that the sermon is not to him, as it is to the adult, the major feature. What hymns were sung? What was read from the Bible? For what and whom did the minister pray? What can be recalled as to the announcements, the size of the audience, the music of the choir? Who took the offering? What happened that was unusual? In the sermon, what was the text? Have you found it in your Bible? What story, if any, did the minister tell? What else did he say? A few Sunday dinners, garnished with questions like these, regularly repeated, will so stimulate the child to note and retain what he sees and hears at Church that a new interest will begin to develop, and thoughts of disorder and inattention will be correspondingly forgotten. When the child, moreover, can reproduce one or two sayings from a sermon preached to grown ups—and a few weeks' careful coaching will see him doing it—he will have begun to acquire a power of concentrated attention to a spoken message that will be worth thousands to him some day. The parent should train his children in Church attendance, and also in Church attention. It can be done, if he will seize the halcyon years.

* * *

HAS THE child learned to pray? No Sunday school teacher can teach this as the parent can. In the earlier years, at mother's knee, the little child should learn the way to God's footstool and be encouraged to express his gratitude and his petitions in his own childish way, with now and then a suggestion of language he may memorize and make his own. Beware of levity in his presence at any incongruity that an older person might feel between his words and the ordinary forms of address to Deity. It is the child's life and sincerity that are holy, rather than our customary forms. The junior child, following these earlier lessons, may pray at his own bedside; but the parent may inquire what he prays for and how far he counts his blessings and thanks God for his good times. The prayer-life is natural and rational to the Christian, if the halcyon junior years have seen its habits formed.

THE BIBLE is to some Christians a daily comfort, reminder, and guide. Will it be so to the boy or girl with whom our hopes and plans are concerned? Not unless the fixed habit of reading a few well selected verses every day is started as soon as the child can read wth comfort, and is kept up all through the junior years and well on into adolescence. Modern graded junior departments make this training part of their Sunday school program. They see that each child has his own Bible. They use lessons that furnish a seven day list of easy selections bearing on next week's lesson. The teacher calls in class for the pupil's report, marking his credit according to the number of days on which the reading was done. The department reports monthly to parents the pupil's standing on this and other points. Thoughtful parents will urge that the school of their Church systematize its methods on these lines, and will see that home life is so ordered as to help and not hinder in all such character-forming work.

Halcyon days! Are we seizing them for God?

THIS IS JOE

How do you like this sample of Young Americanism? Handsome boy! Bright! Jolly! Charming! Worth more than houses and lands and mines and ships!

Promising boy too. Ah, there's the rub! Promising what?

In eighteen years Joe will be a voter. What sort of citizen will he be? Thoughtful or careless? Pure or licentious? Honest or corrupt? Patriotic or selfish? Law-abiding or law-defying? God grant that he may be a protection and not a menace to all that makes his country a fit place in which to live!

Great potentialities this lad has for good or evil. A wonderful age he will live in, with human society transformed—new fuels, new gases, new explosives, new engines, with which the race may bless itself or curse and destroy itself. Tremendous responsibilities will fall on those shoulders.

Evidently Joe has been favored with fine heredity. That's good; but it's not enough. Many as well born as he have gone to destruction. Whatever else this boy may have, he is going to need good character and he is going to need good religion.

For such as he the Sunday schools exist. Chief Justice Taft says that they are the greatest force for blessing in all modern life. So say thousands of the wisest students in the world.

Is this boy worth saving? Are the Sunday schools worth working for—thinking for, praying for, sacrificing for?

God bless little Joe and the millions of coming Americans whom he represents!

—*George Ezra Huntley.*

RALLY DAY PAGEANT

The Call of the Church

By Sarah Josselyn Wilson

Characters

The Spirit of the Church
The Spirit of the Past
The Spirit of the Future
Labor
Finance
Professions
Evangelism
The Nurse (Healing)
The Deaconess (Mercy)
Recreation (boy and girl)
Education
Science
Music
Art

Properties

Characteristic costumes; bands to go across breast of all characters except first three, showing what they represent; screens, curtains, steps and platform, scrolls for Past and Future, gilt harp for Music, gilt palette for Art, tennis racquet for Recreation (or other symbols); two tall candles and candlesticks.

Orchestra, or piano, violin, horn and chorister.

Platform

Curtains may be hung so as to form a gothic arch, behind which is a platform on which the Spirit of the Church stands. Leading up to this platform from the front are three broad, shallow steps. Both steps and platform are covered with white. Behind the platform hangs a curtain which forms the background for the Spirit of the Church. On each side of the arch, behind the curtains, so as to be hidden from the spectators, are lights, red on one side and yellow on the other. These shine down on the Spirit of the Church when she takes her place. They will be designated as "arch" lights. The regular lights of the auditorium will be called "ceiling" lights. Somewhere in the auditorium, where the rays will not strike the audience, but will be directed on the large platform, are two flood lights, made by putting a light bulb in the bottom of a galvanized bucket. These will be designated as "floods."

The Call of the Church

Orchestra music. Ceiling lights only, unless orchestra needs extra light.

Hymn. Congregation—"I Love Thy Kingdom, Lord." First stanza only. (If possible the hymns should be mimeographed in the order in which they come and given to the people as they come in.) If this is not possible, announce all the hymns at first and let them find and mark the places so that there will be no announcing of hymns during the program. The chorister (assisted by a choir, if possible), and the orchestra can give the signal for congregational singing. (When the violin plays alone the congregation does not sing).

The hymn tune is repeated softly by the violin while ceiling lights are turned out, and the Spirit of the Church enters her arch from the back of the platform. At the same time the Spirits of the Past and the Future, each carrying one of the candles, enter from the right and left back respectively, and take their places on either side of the white steps, first setting their candles on the top step to the right and left of the arch; then facing the audience and unrolling their scrolls they hold exactly opposite poses, poster fashion, during the rest of the program, except when they are reading from their scrolls.

Spirit of the Church: I am the Spirit of the Church. Out of the ages have I grown to stand as the representative of God on earth; to be the means through which the souls of men might approach their Maker and find communion with Him, that His name might be hallowed above all others, that His Kingdom might come and His will be done on earth as it is in Heaven. *(Ceiling lights on.)*

Music. Congregation sings remaining stanzas of "I Love Thy Kingdom, Lord."

Spirit of the Church:

Lord, thou has been our dwelling-place in all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.

Music. Congregation sings first and last stanzas of "Come, Thou Almighty King."

Spirit of the Church. The growth of the Christian Church began in the perfect life of One who came as the Son of man. Those who have followed in his train have made history which is glorious with devotion and triumphant faith.
(To the Spirit of the Past.) What is written in thy scrolls, O Spirit of the Past, of the guiding hand of Jehovah upon the Spirit of the Church?

Spirit of the Past. (Reads. This must be done with full appreciation of the thrill of the history and the rhythm of the paragraphs.) Through turmoil and anguish has the Spirit of God made its way into the heart of men, guiding them into the ways of truth and righteousness.

First, when love of the risen Christ stirred them to go into all parts of the world to preach the gospel to every living creature, the Church invisible was beset by persecutions on every hand. It was said of the faithful of that day that to be a Christian was to be dedicated to death. But the Spirit of God was with them, even in the valley of death they did not fear, for God has ever prepared a table before them in the presence of their enemies.

Second, the true Spirit of the Church was attacked by the cultured paganism of the Fourth Century when men worshipped the works of God rather than God himself, and strove to raise His handiwork into idols which commanded their souls. But the Spirit of paganism was dead. Christ was living! Soon men turned from half-truths to the One who was Himself the Living Truth.

Third, the Spirit of the Church was attacked by the barbarian hordes that swept down over the Christian lands and threatened to darken forever the Light that was the salvation of the world. But deep in the monasteries of the faithful the Light was cherished, and it came forth in new vigor to conquer by love and faith those who had conquered by the sword.

Fourth, the Spirit of the Church was attacked by worldly pride. The Church forsook its mission as the means by which men might find God, and became instead a great idol, set up by the powerful of the earth, with the command that all should bow down and worship. The Crusades made the Pope the supreme military ruler of the West, and gold and political influence came into his grasp until, in the Thirteenth Century there were no limits to the papal power. The Spirit of the Church was lost in the mazes of intrigue and corruption.

But God had not forgotten His people. In England there rose a man who found the call of God in the Bible, hidden in a language unknown to the people. Patiently Wycliff worked under great persecution to give the word of God to the people in a language they could understand. Also, out of the ranks of the monastery God called another man to redeem His people from the bondage of a corrupt church.

Through great torture of soul, Martin Luther came out of the clouds of misunderstanding and ignorance, a hero proclaiming, not the indulgences of the Catholic Church, but the grace and truth of Jesus Christ as the only means of salvation. To Luther's loyalty to his ideal in the midst of trial and terrible persecution we owe the great share of the rebirth of the spiritual life of the world. "Believe on the Lord Jesus Christ and thou shalt be saved!" This was his banner and his battle cry.

Then came the Nineteenth Century when, in the richness of scientific discovery, men learned to see the world with new eyes. Just as in the days when the discovery that the world was not flat but round, the Church persecuted those who were discovering God's truth, so in this time men discarded the knowledge that God had given, because they in their weakness feared that their idea of God was in danger. But the true Spirit of the Church again triumphed and God led his people into the new truth, revealing to them the fact that faith in Him need never suffer. Still he goes before us, guiding, protecting, strengthening, the Spirit of God, the Father, the Almighty Creator.

Music. Congregation, "Faith of Our Fathers," first stanza.

Spirit of the Church. On such a foundation we build great hopes, in the light of the past we turn toward the future. What is written in *thy* scrolls, O Spirit of the Future, of the way in which God will guide the Spirit of the Church?

Spirit of the Future. (Reads.) Behold, the day will come when Jehovah will make a new covenant with his people, when the blind shall no longer be without sight, when the meek shall know their God, when the broken-hearted shall be at peace, when the captive shall be free, and those that are lost in iniquity shall know the way of Jesus Christ. This is the future of the Church of God. "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising."

Spirit of the Church. "For Zion's sake will I not hold my peace, until her righteousness go forth as brightness, and her salvation as a lamp that burneth."

(Ceiling lights extinguished, leaving only the two candles and the arch lights.)

"In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim, each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, holy, holy, holy, is Jehovah of hosts; the whole earth is full of his glory. And the foundations of the threshholds shook at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts.

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me."

O, my people, will you not send me, the Spirit of the Church, to all those who need me? Who is there among you who will rally to the call of the Church, who will help to make the gospel of Christ real in the lives of men? Who is there among the sons and daughters of the Church who, filled with the joy of the new day, will bring to our Master his service and love?

Music. Violin plays softly, "Saviour, Thy Dying Love."

From the audience the following come to the platform. They come in pairs at intervals of about fifteen feet, take places on platform in two groups on either side of the arch: Finance and Labor, Professions and Evangelism, Mercy and Healing, Recreation, Education and Science, Music and Art.

Spirit of the Church. Blessed be Jehovah
Because He hath heard the voice of my supplications.
Jehovah is my strength and my shield;
My heart hath trusted in him, and I am helped,
Therefore my heart greatly rejoiceth,
And with my song will I praise him.
Jehovah is their strength and he is a stronghold of salvation to his anointed.
Save thy people and bless thine inheritance,
Be their shepherd also, and bear them up forever.
(The Spirit of the Church steps from her arch and extends her hands to the audience with a gesture of glad appeal.)

Spirit of the Church. Let us arise and sing praises unto our God for he has given us his blessing. He has called us forth to labor with him, to enter with him into the rich joy of the Creator and the Father.

Music. Orchestra and congregation—"Lead On, O King Eternal." (The Spirit of the Church at the close of the first stanza, moves slowly down the white steps and out through the congregation by the center aisle, followed at intervals of about five feet by the Spirits of the Past and Future, then the others in the same order in which they came in.)

Benediction

Note: In the form in which this is given it requires little rehearsal. It can be made more effective, however, if the Past and the Future memorize their parts instead of reading them. Also, the history can be made more realistic if impersonated as given: a martyr for the first paragraph; an ivy-crowned priest or priestess for the second; a barbarian warrior for the third; a pompous abbot for the fourth; Wycliff and Luther for the fifth; the Spirit of Science, leading the Seeker, for the sixth. These may pass across the lower platform, or appear in tableaux, according to the arrangement of the church or auditorium.

WILLIAM D. STEM

William D. Stem, formerly General Secretary of the Iowa Sunday School Association, recently passed away, at the age of sixty-three, at his home in Ashland, Ohio, near where he was born.

He was educated at Wittenberg and Ashland Colleges. Taught in Ohio public schools several years. Was pioneer organizer of Adult Bible Classes. Served in Kansas and Pennsylvania as state adult superintendent previous to the five efficient years in Iowa as General Secretary.

Mr. Stem, for several years, was a sufferer because of a nervous breakdown. Through it all, his patient Christian spirit has been the joy and comfort of his many friends. He was a man of sterling Christian character, a loyal friend, and a hard worker. His wise leadership brought worthwhile results. All who knew him loved and honored him. The faithful, loving care of his good wife is another evidence of a beautiful Christian spirit.

SUBLIMATION OF INSTINCTS

By Paul E. Baker

HOW OFTEN does the teacher in the Church school stop to ask himself what he is trying to do in his work? I am afraid he accepts the general idea abroad that the imparting of a certain amount of facts from the Bible and life experiences will in some magic way transform personality and build Christian character. He goes along blindly following the deep worn paths of the past. He does not have a complete understanding of the human stuff with which he is concerned, nor what he is expected to do with that stuff.

What would society think of a builder who did not know materials—their texture, their quality, their variety and their combining points? What would people think of him if he started to construct a building without knowing the kind he was to construct? We have all seen houses that were constructed without a plan or blueprint, and without knowledge of lumber. The resultant was a variety of boards put together in a rather haphazard way. There was no finish, no beauty, no harmony to the building. Many Church school people are working with no more knowledge of their material or their purpose than this builder. What kind of finished product can be expected from such efforts? No wonder many of those who graduate from Sunday schools never find unified and creative personality.

* * *

WHAT, IN a word, is the aim—or what should be the aim of the Church school worker? How would this be as a start: The Church school worker is taking the inherited instincts and the acquired characteristics and is making an effort to sublimate these in such a way as to produce a unified personality that moves on the higher levels of altruism and love? If this is the proper statement of purpose, then it would seem that one of the first essentials to the equipment of a teacher would be a comprehensive knowledge of the instincts and the way they can be sublimated to make them serve the highest ends. I see no greater task before the church today than an organized and constructive effort toward the proper sublimation of the instincts of youth. Secular education is certainly laying great emphasis at this point and is getting marvelous results. The public school teacher certainly knows what instincts she is to find in the life of the child and what she is to do with these instincts to develop the highest citizenship. How much more alert should be the religious leaders of the time in utilizing this life force to develop citizens for the Kingdom of God. I am convinced that we find here the scientific approach to our problem of religious education.

* * *

WE ARE BORN into the world with many tendencies, many impulses, with many "sets" toward certain actions. These "sets" are deeply grained, grooved and furrowed into our natures. Action becomes automatic along certain lines unless we definitely set ourselves to change our tendencies. Many of these *grooves* go back to the primitive days of man's history. The uncivilized life of man demanded certain actions of him for his protection and welfare. He did these over and over as he passed from one generation to another, until they finally became "sets" in his nature. As man has climbed the ladder of civilization, the need for certain of these instincts has disappeared, but the instinct has persisted from one generation to another. In many cases the tendency has become a hindrance to progress and well being. It is just at this point that the religious education worker will make a great contribution if he will discover new functions for these instincts, if he will find new channels in which these forces can flow—channels that will enrich the life of the race.

An illustration will make the meaning clear. A man received a pony from his father to draw his carriage when he traveled the highway. Later the man purchased an automobile and did not need the pony any longer to draw his carriage. The man said to himself. "What shall I do? The former usefulness of the horse has passed. I know what I will do. I will find a new task for him." So he harnessed him to the plow and cultivated the field with him. If we can harness the instinct that has ceased to be useful in its former sphere to a new task, then we will be utilizing a hindering force for a high purpose. This is what is known as "the sublimation of instincts."

* * *

PSYCHOLOGISTS tell us that often lives are wrecked if these instincts are not harnessed to new tasks. Many of our criminals would have been saved to lives of usefulness and constructive helpfulness if some one at the proper time in their youth had guided their instinctive impulses into worth while channels. Most bad boys are "bad" because parents and teachers have not understood how to tie up their latent energies to creative work. You often hear the saying, "He saved that boy from a wasted life because he got him in time, understood him and put him to a job he liked." We read in a recent number of the "American Magazine" with regard to one of America's greatest engineers, "This Bad Boy Fooled the Town Prophets—until he was eighteen years old his neighbors freely predicted that he would come to an inglorious end because his restless energy was always getting him into scrapes. But it was that same energy, once harnessed and directed, that landed him at the head of a gigantic engineering corporation." Something of that same thing could be written of thousands of other men in the country. Some one transformed a force that might have meant destruction into constructive living.

* * *

WE CAN DO any one of three things with our original impulses. We can either yield to them, we can suppress them, or else we can sublimate them. Those who yield to them become weakened and dissipated. Those who suppress them lose a vast amount of constructive force and may in time become neurotics. Those who sublimate them harness inward powers for creative purpose. It is not difficult to judge what is the wiser course.

There is a place where we can hitch our inherited tendencies to life activities for the purpose of building moral character. It is to this task of widening the spiritual bounds of life through the use of the instincts that the religious teacher sets himself. Bound up with these instincts are all the qualities that make for altruism, sympathy, forgiveness, brotherhood, idealism, understanding, love. In other words, out of our "natural set" grows all the high qualities that make for a rich, unified Christian personality. When the missionary goes to the foreign land, when the social worker goes to the slums, when the nurse goes to the settlement clinic, if they are impelled by the highest impulses, their roots are to be found in the instinctive nature. We are searching here at the treasure house of life's choicest gifts.

* * *

IT MIGHT be well to mention some of the instincts and show how they can be sublimated. There is the instince of self-assertion. Only those who have asserted themselves have survived. Those who would not stand up for their rights have been culled out by the process of natural selection. Many people like to be on parade, like to show off, like to be on display. People who make a business of walking up and down "Main Street" are satisfying this inherent desire. The teacher that works to give the children of the class all the prominence possible through class organization, through class activities, through service pro-

jects, is utilizing the self-assertion instinct to develop Christian purposes. It is on this and kindred instincts, such as the self-approval instinct, that is builded the democratic organization of our schools. It is for this reason that children like to have an active part in the worship and class periods and like to be responsible for special programs and activities of the school. It is here that a teacher hitches up a life interest and utilizes it to give the children worth while religious experiences.

* * *

THE GREGARIOUS instinct has most possibilities. People in all history have found it necessary to move in groups for protection. They have thus lived so long that they are not happy otherwise. Children like to work in groups. Boys want gangs. Girls want clubs. It is on this instinct, along with the dominant desire for activity, that the large number of young people and children's organizations are based. These groups are brought together for a variety of purposes. Some are organized for social fellowship, some for physical training, some for intellectual development, and others for altruistic service. Boys and girls must meet together. The church that recognizes this and makes the purpose a worthy one is taking a vital interest and turning it to religious ends.

People love to do things with their hands. They have a deep-set constructive impulse that comes down from the twilight of history. Man has found it necessary to build, to manipulate with his hands, to shelter his family and provide for their needs. The teacher can appeal to this desire to manipulate and master material. The beginner that draws a picture to illustrate his story is satisfying his constructive instinct and is learning a lesson at the same time. The boy that constructs the tomb of Jesus is following his constructive inclination and at the same time is learning the story of Jesus' death. The girl that makes a Japanese kimona is using her hands, is making a worth while article of dress, and is informing herself about a missionary field. The boy who makes a basket for his mother and one for an unfortunate Chinese cripple is having fun and at the same time enlarging his altruistic spirit.

* * *

THE FIGHTING instinct has been strong in different racial groups. It was through the fight that men maintained their position and protected their families. We have come to the time in history when we wish to sublimate this impulse in order to realize the Prophet's dream of peace. It can find satisfaction in working for moral ends. There never was a greater fighter than Theodore Roosevelt, and yet most of his fighting instinct was utilized in fighting for clean politics and a just form of government—a classical example of a sublimated instinct. The teacher has the challenging opportunity of harnessing the children's pugnacious instinct to worthy service activities either in the church, in the home, in the community, or in the world at large. Children glory in any work that is hard, but that leads to better conditions.

Instincts that prove most fertile for sublimation are the sexual and parental. They are kindred elements. They come down to us in many ways, over-developed, over-sensitive, powerful in their influence. The over indulgence of our forefathers has tended to intensify them. They have vast possibilities for harm, but on the other hand they furnish some of the richest blessings of the race. Here is one of the most fertile fields for cultivation in all the religious education area. Some of the greatest attributes of character find their well-spring at this point. Speaking of the sex impulse, Jackson says,* "It is time that we freed our minds from the artificial and perverted attitude toward this dominant impulse; time to rescue the word 'sex' from its implications of grossness and sensuousness, and to recognize the instinct in its true light as one of the necessary and holy forces of life, a force capable of causing great damage, but also holding infinite possibilities for good if wisely directed."

She further states, "The mother-father impulse is at the root of altruism, gratitude, love, pity, benevolence, and all unselfish actions." (Page 73.)

* * *

IT IS NOT difficult for one who keeps his eyes open to detect on every hand the expression of the parental instinct. Why is it that the boy gathers all the stray cats and dogs of the community into his father's barn and feeds them? Why does the girl bring the bird with the broken wing to her home, giving it food, water, and protection? Why does the big boy take the part of the little child who is being brow-beaten and imposed upon on the playground? Why is it that children become very quiet when a picture of a sick baby is thrown upon the screen? Why is it that children can be induced to give up treasured gifts to send to unfortunate children in mission lands? What impulse is behind all philanthropy, good will and mission service? There is just one answer. Elements that grow out of the parental instinct produce these acts of kindness and love.

The teacher that stresses the beauty and glory of the parental instinct and gives it every opportunity for wholesome expression and growth is building well for the future of the race. The many projects of community and mission service directed by the Church school provide an outlet for the energies of this impulse. The more these energies are given expression, the more the personality blossoms into a Christ-like character. Leaders are now discovering that religious education is functional—that it is organized actively on the Christian plane, is the expression of good will and kindness. No group can be given too many opportunities to do things for the relief, comfort and pleasure of others. All the rest of our program such as worship, study and handwork should be organized around our service activity.

Those who for various reasons do not have the opportunity of expressing their sex and parental instincts in a direct way often find great satisfaction in a career of service which sublimates the functions. Many women disappointed in love make our greatest religious educational workers. If these energies were left bottled up in the life the person would either become cold and unsympathetic or else would become a neurotic.

* * *

WHAT WE mean by the sublimation of instincts for religious purposes must be evident by this time. Jackson says, "If a person is able to express himself in some real way, to give himself to socially needed work; if he can reproduce himself intellectually and spiritually in artistic production, in invention, in literature, in social betterment, he is drawing on an age-old reservoir of creative energy, and by so doing is relieving himself of inner tension which would otherwise seek less beneficient ways of expression." (Page 68.)

Here is a subject that will bear much fruit if given more attention and serious thought by religious education leaders. The teacher who has mastered this field will have a more complete understanding of children, will know where to hitch on to them to lead them through rich Christian experiences. She will be able to catch interest on the high tide and attention where it is most easily secured. She is here dealing with the raw material out of which she hopes to develop Christian personality. She is not struggling blindly in the dark. She knows the active, squirming life before her and knows what she wants to do with that life. She is harnessing science to serve her religious ends. She works with confidence and efficiency for she knows her field. Her problems of discipline are solved for she knows where interest and attention are to be found. She is working in harmony with the laws of life which make for unity and growth. She can help the child find the unified personality, moving on the higher Christian levels—which is her chief end. She is on the road to the discovery of "the abundant life," which road is the highway of this world.

*Outwitting Our Nerves, page 67, The Century Co., N. Y., Publishers.

A Marion Lawrance Monthly Message

From the writings of the late beloved Sunday school leader

RALLY DAY

RALLY DAY, true to its name, gives opportunity for gathering together the entire membership of the school and as many as possible of the church members, parents and friends, for a grand rally before undertaking the campaign of the fall and winter. Coming, as it usually does, at the end of September or the first of October, it affords an excellent opportunity for gathering the stragglers together, strengthening the weak places, and making definite plans for the future. The last Sunday in September is the most popular day, as it marks a suitable break in both the uniform and graded lessons.

Rally Day Social

THEN, A GREAT Sunday school social is held just preceding Rally Day. This affords a fine opportunity for advertising. If every department of the school has some feature in the program for the social, no department knowing what the other departments are going to do, there is likely to be a very pleasing variety that will make the program interesting.

Pre-Evangelistic Meetings

A GOOD MANY schools these days are dropping out the spectacular entirely, and building up the Rally Day around an educational or a missionary program, while others build it around the evangelistic idea, having a week of meetings of an evangelistic nature, with special features and topics each night, and closing with Sunday of Rally Day.

March of Departments

IN SOME SCHOOLS, the departments enter the main auditorium on Rally Day singing an appropriate hymn—the Home Department singing "How Firm a Foundation," the children singing songs appropriate to them, and so on. The departments marching in, in order, beginning with the Cradle Roll, then the Beginners, through to the Home Department, present a beautiful picture, and one that will never be forgotten.

From Three to Ninety

ONE SCHOOL had a very interesting feature given by men and boys. The first boy on the platform was three years old, the next five, the next ten, the next fifteen, then older persons, one twenty, one twenty-five, one thirty, one thirty-five, and so on, up as high as they could go. The little fellow started in with a very simple verse, "God Is Love," the older ones giving verses a little longer. The last one to speak was an old man of ninety. Unable to stand, sitting in a wheel-chair, he repeated in a clear, silvery voice, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The superintendent, telling of the day, said that when the old man finished speaking, there was not a dry eye in the house. Then all the company of men and boys on the platform repeated together, "So we thy people and sheep of thy pasture will give thee thanks forever; we will show forth thy praise to all generations." Then the audience repeated the Twenty-third Psalm. "I never witnessed anything more impressive in my life," was the testimony of one man.

All Day Rally

THE WHOLE DAY is coming to be called Rally Day: the morning church service being a Church Rally, the meeting of the young people's society in the evening being a Society Rally, and the evening church service being a general fellowship meeting or rally of all the departments of the church.

Rally Month

SOME CHURCHES extend the Rally idea throughout the entire month, having on one Sunday a program of special music, on another a talk on some special subject, on another a program given by the Beginners' and Primary Departments, on another, perhaps, a program given by the Junior Department. Still other churches have Rally Week. Monday night the program would be under the direction of the church proper; Tuesday night possibly a rally of the Brotherhood; Wednesday night a rally of the women's organizations; Thursday night a rally of the Sunday school; Friday night a rally of the young people's societies; then on Sunday the grand culmination rally.

A Look Ahead

IN ORDER that the Rally Day services may be the most effective and the benefits of Rally Day the most enduring, it will be necessary to have in mind beforehand the program for the entire year, with all of the plans definitely mapped out. Suppose, for example, the year's plan includes a campaign for organized adult classes. The special features of the service for Rally Day should be made to center about this idea, and thus fix it in the minds of all who are present. The very advertising of any special campaign of this sort through the Rally Day printed matter would, in itself, have a good effect. As the camp life of an army has continually as its central thought the battlefield of the by and by, so Rally Day should help to fit the school to carry out the broad and far-reaching plans that are projected into the future.

The Offering

AN OFFERING is usually taken on Rally Day for some particular purpose, and generally gathered in some unique way.

Some denominations suggest that the Rally Day offering be given to the Sunday school work or some phase of the denominational work. This is very good. Where there is no definite plan of this kind, the offering might be given to the organized Sunday school work, turning it into the treasury of the County Sunday School Association.

Tells for the Future

WHATEVER is done or is not done on Rally Day, it should be kept clearly in mind that Rally Day is to the fall campaign what the drill ground is to the battle. A definite campaign should be outlined, and every effort put forth to make the day tell for the future. The momentum gained on a well-attended, properly conducted Rally Day will give the school strength and courage for the entire fall and winter.—*Marion Lawrance in Special Days in the Sunday School. Published by Fleming H. Revell Company.*

HIGH SCHOOL BIBLE STUDY

By George T. Liddell

THREE YEARS ago an experiment was undertaken at Rockford, Illinois, in the establishment of a course of Bible study in the high school, which has been one of the outstanding successes in this growing department of Christian education.

Rockford is a city of about seventy thousand population, situated in the extreme northern part of Illinois. It has forty or more churches, representing about fifteen denominations. The city has only one central high school, with an approximate enrollment of twenty-four hundred pupils. With a city of this size, and a high school with so large a student body, it is possible to gain a fair idea of the way a high school Bible study course actually works out.

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THERE was first organized in the city a Council of Religious Education, representative of a large number of the churches, from which counci. an executive committee was selectedl When a strong showing of cooperation among the churches had been so made, the city Board of Education consented to the establishment of a Bible course as a part of the regular curriculum of the high school, provided specifically that it should be so conducted as to keep within the law which forbids the introduction of religion into the public schools. The Board of Education was guided by sound wisdom in making this provision. It was simply a matter of justice. The majority of the members of the school board, among whom were both men and women, were affiliated with Protestant churches, and all were earnest and conscientious in maintaining high Christian ideals. Their action was an effort to be perfectly fair toward all others, of whatever creeds or beliefs. They held closely to the constitutional safeguard of religious liberty, and set down as the first requirement for the course that it should be entirely free from denominational differences.

It was specified by the board that the course should be a "non-religious study of the history and literature of the Bible." The use of the term "non-religious" came near being the occasion of difference among the city's clergymen, but it was interpreted to mean non-sectarian and non-prejudicial, so that there might be no possibility of any religious sect or creed raising a question of unjust discrimination.

Thus there was only one way in which the course could be taught in accordance with the Board's ruling, and that was that the teacher be instructed to teach simply what the Bible contains. The teacher was not expected to offer interpretations which might lead to conflicting opinions, but rather to give the pupils a fair working knowledge of the subject matter of the Bible, leaving questions of interpretation to their parents or their pastors. It was assumed that this sort of instruction would not be to the prejudice of any creed or denomination.

Just here we come to what must be a determining consideration in the question of Bible study in the public schools. Any court having jurisdiction would be within its constitutional rights, and would doubtless be upheld on appeal, in pronouncing unlawful any public school instruction in the Bible which had the slightest flavor of denominationalism. Whether or not the Bible is a sectarian book, as has been judicially held, is a matter of dispute, though there is much to be said in support of the ruling. That opinion gains much of its strength from the fact that too frequently the Bible is made a sectarian book by those who insist upon interpreting every word and phrase of it in their own fashion, and denying the right of any other group or individual to interpret the same words as having some other meaning.

It is at this point that exponents of public school Bible instruction will come upon dangerous ground. The only intelligent way in which the failure of the effort may be avoided is to leave the matter of interpretation until a later time, and to give the pupils a clear idea of *what the Bible has in it.* This must be first. Interpretation is of no value until a pupil is familiar with the literal text. It has been the weakness of much of our teaching that we have taught interpretation without giving our pupils a clear idea of just what was being interpreted to them.

With this aim, to which the teacher was firmly held, there was little possibility of question arising in the classes. In more than two years, with six classes each day, five days a week, a total of possibly five hundred or more pupils taking one or both courses, no pupil ever charged that he had been taught anything that came in conflict with the teaching he had received in his own church—and fourteen different denominations were represented among the pupils. The fact that the classes grew larger each semester, and became more and more attractive to the young people in the high school, can be traced directly to this freedom from sectarian differences.

There was some fear that this policy would take away some vital element from the Bible—that the religion would have to be left out. But this did not prove to be the case. By being limited to the exact literal wording of the Bible, at the end of the course the pupil found that he had, in a brief but comprehensive form, a clear outline of the entire Bible, and a knowledge of the contents, statements, truths, and characters of the Bible such as the average young person of high school age has not acquired through his Sunday school training.

TWO COURSES were offered, one each semester, described as Bible I and Bible II. This plan provided a complete survey of the entire Bible in one school year. Bible I consisted of an outline course of the Old Testament, and Bible II a similar course covering the New Testament.

The first semester, the student was required to memorize an outline of the Old Testament, by periods and sections, but in very brief form, and to be able to supply the material for each section in story form. This gave the pupil a thorough familiarity not only with the characters and historical facts of the Old Testament, but also with the times and periods in which the important characters appeared, so that his knowledge had the value of logical continuity. In addition he was required to familiarize himself with the drama of the Book of Job, with selected poems and hymns from the Book of Psalms and other poetical books, and in a general way with the writings of the prophets, locating the prophets as to their places in the historical narrative.

The New Testament requirements were similar. The pupil was required to learn the principal events of the life of Christ, to be able to trace the course of His movements, and to recite the principal events and sayings which are recorded of His ministry, in the order of their occurrence. In the same manner the narrative was followed through the Book of Acts, Paul being the chief figure, so that by the time the pupil had finished the course, he could tell the story of the life of Christ, and the story of the life of Paul, giving dates, names, places, and events. The Epistles were considered in the study of the lives of the writers, and pupils were required to know the dates and places of writing, and to be able to give a summary of the contents of each.

By the time a pupil had taken the two courses, he had a clear idea of the contents of the entire Bible, in logical and usable form. And this is not at all surprising, when we compute the number of hours spent in classroom recitation. In a full school year, reciting daily, with class periods of fifty minutes, a pupil would have (in ten months) as much Bible training as he would receive in Sunday school in eight years. And this does not include the time spent in preparation for the recitation, which increases it much more.

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THE COURSE as thus taught was made a part of the regular high school work, as an elective study. The work was graded under the same requirements as any other course taught in the high school. Pupils were held to the same standards maintained in other departments, and were required to

prepare their work, take examinations, and make their grades, precisely as in mathematics and history and all other subjects. The teacher was employed as a regular member of the high school faculty, paid as other teachers from the public school treasury, and was required to be qualified with the regular high school teacher's certificate from the state board of education. In addition to this, teachers in the Bible classes were required to have had special training in the Bible. And because these standards were set up and maintained, the work of the Bible classes had the recognition and respect of the pupils, since it had an equal standing with every other course of high school study.

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AFTER THESE courses in the high school had become well established, the Council of Religious Education determined upon a further step forward. This was the institution of a course in religious education, and was described as such, but with no connection with the public school system except that of cooperation. The fact was admitted at once that a course in which religion was definitely taught, and in which students were provided with interpretative or explanatory material in connection with a study of the Bible, could not be consistently introduced into the public school. Yet the school authorities were in sympathy with the movement, and were willing that students should be excused for one period daily, five days a week, to attend such classes, if they were held near the high school buildings so that the work might be carried as a part of the regular program.

A room was secured in the Y. W. C. A. building, which is situated just across the street from the main entrance to the high school. This room was equipped as a class room. A teacher was employed, paid by the Council of Religious Education from a fund provided by subscriptions from the churches. Text books were secured and issued to the pupils, and the class work went forward in all respects as in the high school itself. Pupils who took the courses in religious education were required to secure a signed statement from their parents granting them permission to enroll. Credit was allowed toward graduation as for an elective subject. The courses were under the general supervision of the high school principal, who, in every way possible, gave encouragement to the work and to the pupils who were interested in taking it.

The text book used the first semester in religious education dealt with the life and times of Jesus, with reference to the principal events of His ministry and His more important sayings. The second semester the text was "Jesus' Ideals of Living," in the study of which the pupils were given a view of the life of Christ as shown by the ideals which He set up for human conduct.

Comments by high school pupils who had taken the religious education courses were extremely interesting. These brief sentences will show something of their ready response to this sort of instruction:

"It has taught me what true service, sacrifice, and personal growth mean."

"I have learned more about the simplicity of religion."

"When we are following His ideals, we are really living the abundant life."

"True religion is still the same simple way of living that Jesus so faithfully followed and taught."

"I have recommended this subject to others many times since I started."

The community Council of Religious Education followed these aims: To promote religious education in the community; to furnish usable knowledge to guide conduct, character ,and service; to cultivate right attitudes, higher ideals, richer interests, worthy loyalties, noble loves and hates—in brief, to develop character in young people.

* * * * *

THE CHURCHES of the city have been benefited by the work done through the schools. The Sunday schools have been helped. An increasing supply of teachers is becoming available in all the churches. But not of least consequence is the fact that several hundred boys and girls have been given a more thorough knowledge of the Bible and its teachings, because of their training in the high school classes and in the courses in religious education, than they ever had before.

There have been difficulties in the way, of course, for all has not been smooth sailing. There were prejudices to be overcome. There were fears that the movement could not be a success. There was hesitancy on the part of some of the churches in the matter of contributing sufficient funds. There were legal questions and some political questions. But these difficulties were not different from those which will be encountered wherever similar work is undertaken, and they are not insurmountable. The results have far more than justified all the time, labor, and expense of the whole task.

THE CHILD AND PRAYER

F. C. Hoggarth

CHILDREN literally bring everything to God in prayer. At first there is little discrimination. In the early imaginative years a child prays as naturally for dog or doll or bird as for sister or mother. There are few exclusions in their prayers. Things uppermost in thought, the immediate desire, the new friend, the expected gift, may all be remembered in prayer. And so to be remembered is very delightful. To have had a place in a child's play is a good enough reason for a place in his prayers, and you may find yourself the subject of a special postscript in the bairn's petitions. There are, indeed, few more delightful things than these spontaneous petitions of children, with all their unexpectedness. No sooner are set forms learned, than the child breaks through them, as though he must needs have more direct access. And one never knows what may be said next, even to God.

* * *

ON THE EVENING of her birthday that was to bring her a pair of white kid washing gloves of rather special quality, a minister's wee lassie, apparently anxious to play her part worthily, prayed "Please God, make me a swank."

What a glimpse, also, into a child's heart was her prayer for her playmate. She often prayed for him; but one night his name was never mentioned. The mother asked for the reason. "He was howwid wif me today: He frew mud in my face." Nothing more was said. Presently the mother heard this: "Please God, you can bless Tommy if you like, but you needn't do it on my account." The child, like the Gentile, has no difficulty in praying for those who are kind. But when people turn horrid, moral difficulty arises, and the first untutored impulse is to appeal to the imprecatory Psalms, rather then to the Sermon on the Mount. The child's compromise shows the problem of "praying for them that persecute you."

* * *

CHILDREN PRAY also outside set times. The regulated evening prayer fails to satisfy. "I often speak to God during the daytime," said a little boy, "just at any time, whatever I may be doing." Curiously, he adds, "I always go near the fireplace if I am in a room." On another occasion after drawing a picture, he exclaimed, "When I drew that—God was happy." It is a precious habit of mind thus to live in conscious touch with God, to be friendly with Him and to feel that He is interested and

friendly. Stevenson once spoke of the great misery of constantly making discoveries, overcoming difficulties, winning triumphs, if you have no friend with whom to share your joys. The thought of God as such a friend seems to come naturally to the child. The heart of prayer is friendship—free, happy intercourse with God.

This thought of prayer ought to be emphasized and amplified. It should be developed, not repressed as childhood turns to youth. Youth too often loses the child's consciousness of God. Heaven, once so near, recedes. The spontaneous outgrowings of the soul Godward are frequently discouraged. Youth is taught to limit religious feeling and its expression to official hours. "Are not school prayers enough?" was the severe official query when a small group of public school boys had met for prayer and religious fellowship in a free hour. There was no attempt to help or to guide. Religion, it was assumed, was not to be named outside set forms and set hours.

Yet, in so far as religion is real, it cannot be confined to official expressions. Services are precious only as they make the friendship real and the more real the friendship the more spontaneous the outbreakings of the soul in communion. Many wrong and inadequate notions of prayer are corrected, once prayer is conceived as friendship.

* * *

A COMMON thought of prayer is as a duty due to God, who exacts it. Quite a number of girls in a class I had attended years ago, I found had come so to conceive of prayer. Some of them repeated, "God keep me safe this night;" others said a brief petition for soldiers and sailors and for victory. One girl, reminded by others that the war was over, replied "Oh, I just go on saying the same." She had learned it at school and it gave her a form of words. Any form of words apparently served, so long as she went through the bare formality of "saying prayers." In the majority of cases the act of "saying prayers" seemed to satisfy. There seemed to be no deeper or higher thought than that.

In other cases, prayer is thought of as begging for things from God. Perhaps

there is little more general misconception of prayer both among adults and among children. Children are often encouraged to ask for things, both foolish and selfish. Prayer is not a method of getting what we want, a magic way of gratifying our desires. Teachers at times suggest that anything asked in prayer is granted by God, and in many ways the souls of children are hurt by false or inadequate teaching concerning prayer.

I remember the bitter indignation of one boy who had prayed for fine weather for a picnic and had been encouraged to it by his people. The day opened and continued with rain. Heaven, he seemed to feel, was either deaf or insulting. He declared he would have no further need for his Bible; that he had utterly lost his faith in God. Nor was it any mock demonstration on his part. One boy I know, who has since experienced a similar disappointment, has refused to pray. "They don't answer prayers," he says, and he has stopped the practice.

Adults are apt to minimize the effect of such disappointments. They have serious and far-reaching results.

* * *

"THE LORD'S PRAYER," says one writer, "apart from that simple petition for 'daily bread,' is one impassioned petition for strength and grace of soul." The disciples have left all and followed. They are to become itinerant evangelists—passing from place to place, dependent on the hospitality of others. Wholly engaged in the work of the Kingdom, they may ask for life's simple necessities, for the requisite minimum, 'daily bread'."

DIVINE LAWS IN CHRISTIAN EDUCATION

By H. W. Blashfield

MUCH of our religious education is ineffective because we do not work in harmony with the laws of God in our work with children of pre-adolescent age. The church must give the same searching attention to the use of law in religious education that is given to its use in many other fields of human endeavor, if the serious moral slump of today is to be greatly changed. Jesus started His Kingdom by obedience to His Father's laws, and we who are responsible for this task today cannot hope for success without this same obedience to and application of divine laws.

It has been said that the Kingdom of God is divine spirit at work in the hearts of men. We may also say that it is spiritual life expressing itself through the physical in some form of activity. This activity is expressed through pathways and according to laws. It is hindered by early built-in pathways or controls that are not in harmony with God's will. Kingdom building, so far as we are concerned, involves helping God in the building of controls or pathways through our little part of the physical universe, through our bodies, so that the divine spirit may find expression in our social life by means of natural divine laws.

* * *

GOD'S SPIRITUAL Kingdom seems to depend upon physical matter for its expression and for successful expression upon very definite laws. The entire universe appears to be alive with energy and live because intelligence is directing it in all of its movements, from the growth of the little flower on the mountainside to the movement of the largest of our solar systems. In all this physical activity there is a relationship and unity between our part of the universe and the rest as there is unity between all that is spiritual. Our bodies are composed of the same elements, and controlled by similar laws. Obedience to these laws seems to be found everywhere except, we fear, in humanity. In all of this great mass of activity it is impossible for us to know where spirit begins or where physical matter ends. Spirit and matter seem to be conjunct. Matter seems to be only the expression of the spiritual. In fact, God speaks to us by means of these great physical demonstrations. He spells Himself out by such means as the beautiful little flowers and the glorious evening sky, but in us He seeks to spell out His nature. Jesus is said to be the Word of God made flesh. He, indeed, was the fullest expression of God in man. Jesus' life teaches us that it is possible for human form to successfully express the nature of God when we are obedient to divine law because of this unity between all that is physical and spiritual.

* * *

OUR INTEREST in and application to divine laws has as yet not contributed largely to Kingdom building by means of our methods of Christian education. We believe we are making progress in such fields as chemistry, physics, and electricity, where we build

highways for scientific discoveries and progress through obedience to law. We are all familiar with the contribution of medical science to our physical bodies through the use of health laws, and we take great pride in our modern effective methods of applying laws of the mind to learning. In our enthusiasm we are spending millions of dollars in the application of health laws by means of our hospitals, and many more millions for the scientific application of mental or psychic laws to learning in our public schools. In our work of religiuos education we have eagerly but almost blindly accepted laws of learning as the basis for developing Christian character, believing that instruction and memory work will suffice for Kingdom building. Everywhere, however, we hear it said that obedience to law in the training of the mind alone does not necessarily produce those qualities of the Kingdom such as love, reverence, faith and good will. These expressions of the spiritual cannot be made vital for society solely through the use of laws of memory, imagination, understanding, etc. From mere training of the intellect there is comparatively little contribution toward the building of highways for our moral and religious life. There are other laws which are of greater importance in work with young children, and it is with these laws that we must work in building pathways for God's spirit in human life.

* * *

THERE SEEM to be three underlying laws in character development which govern all nature and which apply especially to our work with children. One of these laws is the law of constant change. Everything is in a constant state of change throughout the universe. Worlds come into being and go out of existence. Various forms of life appear and then grow extinct. Trees and plants of all kinds cannot be seen to grow or decay, yet are in a constant state of change. In human life they tell us we are not the same on any two days. These changes that are going on almost unknown, because of very slow, constant process, can be governed, because they depend for their direction largely upon environment, but are more rapid during what is known as the plastic period, which gives us another law to use.

This second law may be called the law of responsiveness. We find that all of creation goes through a period of youth, a plastic period when changes are rapid. Even worlds apparently have their plastic age when changes are greatest before the hardening of the surface gives notice that maturity has set in. Most of us are familiar with the ease with which we can train both vegetable and animal life during the early period of growth. Man's youth is very long when compared with the other forms of animal life. His plastic period extends for nearly one-

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The International Training Schools and Older Boys' the season of 1925 just closed. General Secretary Hu

The International Training Schools, under the effice of Leadership Training, reached their apex of achieven advanced student body and the strongest faculty.

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Plans are already under way

Tentative

Training

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	Girls' Camps	*Boys' Camps*
...	...August 10—23	...August 24—Sept. 6
...	...August 3—16	...August 17—30
...	... July 27—August 9	...August 24—Sept. 6

third of his entire life, but he responds to influences most easily during the first few years. It is during these early years that he is most mouldable, impressions are most easily made, teaching is most effective. It is the time that religious education must be given if it is to act as a permanent guide for life.

The third law is the law of influence or environment. We understand that changes are going on throughout nature because there is an influence of one physical body over another. Astronomers tell us that when any of the planets get especially near the earth there is a distinct influence upon our planet affecting its vegetation and manner of life. We are familiar with the effect of one tree growing very near another, or of the influence of vegetable life upon animal life. We also know that contagious diseases are generally spread by means of one body which has the disease coming near another. In fact, we know that disease or health is the direct product of the environment in which we live. If we wish to keep our children well we must keep the neighborhood well. As yet we have paid very little attention to the spiritual influence of one physical human body over another, but our environment of people may be our greatest enemy or our greatest good. Here lies the supreme power of a teacher of the Christian way of life.

* * *

THE MOST effective force or law for us to use in character education of children is this tendency to respond through stimulation of human environment. Since we can do little with determining or governing the quality and power which comes through heredity, our part in Kingdom building is largely concerned in directing the building-in of this inner control by selecting the environment of right influences or patterns. Our tendency to express, to have an inner motor or dynamic nature causes us to develop a certain way or kind of expression—a way of living, we call it. This way of living starts when life begins, largely through the influence of nurse or mother and its nature is made fairly permanent in the plastic period of childhood. It grows very, very slowly. It is largely unconscious. It is tempered by emotions, drives forward with dynamic forces, and uses powers of thought, all very largely created and colored by human associations. Within is the divine spirit striving for mastery, but largely dependent upon physical trackage for expression.

* * *

CHRISTIAN teachers are or should be concerned with developing the right kind of pathways or controls for spiritual, Godly living by providing a genuinely Christian environment of living patterns. Children catch honesty much as they catch the measles. It is

hard for some of us to realize that the greatest truths, as faith, reverence, love and honesty, can be best understood and appreciated both by the doer and those about him when they are expressed in action. In other words, we get and communicate our ways of living, including habits, attitudes and ideals, mostly through action. This is especially true with children. The battle of civilization is largely won or lost in the environment of physical human activity of child life. Here are born and strengthened the wills, affections and purposes of children, and they generally last through life. Jesus is an ideal pattern because we believe He was God expressing Himself in human form. He was God spelling Himself out so that man might read and understand. His way of living was truth in action, in human form. Scripture tells us that the disciples were to see the Kingdom come with power. They did see it. They also felt its inner influence and were thrilled with new power. They saw and felt it in Jesus and again among their own numbers. The Kingdom is indeed the physical expression of the spiritual. We may well ask ourselves how are we in our daily life acting out the divine way of living which has been given to us so that our light may be seen and, being seen, may be read and made permanent through association in the lives of our children. Here is the greatest function of the Christian teacher.

* * *

GREAT RESULTS, therefore, in Christian education cannot be expected until we provide companions for our children who will be the best possible examples of the Jesus way of living. As long as children are associating with those who are the wrong kind of patterns it is almost impossible for pathways to be established through which God's truth can find expression. It is estimated that twenty-seven millions of nominally Protestant children are living in our land who have never been inside of a church, and who live in homes that are non-religious. As long as your child and my child play with children, the majority of whom are living in an un-Christlike way, and as long as our children spend most of their time in such an environment, we cannot expect our children to make great progress in Christlike living. Week-day schools of religion which reach all the children may be our best solution to this problem. Too often we are careless in the selection of our teaching patterns and companions. All too often we hear it said that if the teachers know their lessons it is all that is required. We are apparently content with knowledge patterns.

Because of the laws of responsiveness and change, we will never make desired progress, even with the best of teachers, until our Christian environment is greater in amount than the non-Christian environment of influences. Taking for granted that much of the public school life is morally on a Christian level, it cannot provide Christian living with its divine associations. The public school can do much to provide for the character basis of Christian living, but the church's task is to provide a Christian environment that will have in it all of those associations with divinity that are found in the life of Jesus. It is through early associations of the group with divinity, coupled with early built-in Jesus ways of living that carry the child on into adolescent religious experiences and adult beliefs and standards.

The church is never going to be able to do its part in developing religious living with its one hour a week. Our present system of Kingdom building is ineffective mainly because of the small amount of time which churches give to the work. We forget the law of constant change at work through the influence of various kinds of environment. How long can we justify our feeble attempts, when we demand at least twenty hours of public school work each week for our children? Is not right living just as important as skillful living? Can religious living be gotten easier than reading or arithmetic? If we continue to give to the children of this generation this meagre training, based largely upon intellectual attainments through instruction, the next generation may be even farther away from the Jesus way of living than is this one.

* * *

AS HAS BEEN indicated, the week-day movement in religious education is a hopeful sign, but even this is not going to provide what we need, any better than does the Sunday school, unless we provide for at least several hours each week. Neither will it succeed in any great measure until we lay greater stress upon providing an environment of Christian living with patterns, than we do on learning scripture and hymns—almost wholly intellectual attainments. Let us take our task seriously and not play at it in the easiest way possible and in a manner that may have been satisfactory to those of a generation ago. If we know that to save our own we must provide for all the children; if we know that the work must be done largely during the early plastic period of life; if we know that the amount of influence of Christlife activity must be greater than the influence of the environment which is not Christian; if we know that the influence which will bring about Christian living is not largely intellectually attained by young children but received through contact with living patterns; if we know all these factors, is it not time that we earnestly make it our business to see that the proper conditions prevail in our scheme of religious education and that we seek to apply the laws of God to Kingdom building? Has the Christian church any greater task than this?

PRAYER IN THE PRIMARY DEPARTMENT

By Marjorie M. Lewis

HAVE YOU ever had God brought very close to you by some trusting little face looking up into yours? I'm sure this has happened to some of you primary workers, and didn't you realize then what a wonderful opportunity you had in being able to work with little children, and, above all, be there to teach them to talk to their heavenly Father?

Children six, seven, and eight years old are not naturally reverent, but they have little impulses of wonder and reverence that we must strengthen and train into habits. Habits of prayer, worship, and reverence founded now will bear fruit in years to come.

Children can learn of God for themselves only through worship and prayer, and the Church school now-a-days is generally the first place where the child has any real experience in worship.

* * *

IN ORDER TO work well with children we must borrow their eyes and their hearts; we must see and feel as they do, and try to judge them from their own point of view. This is especially true when we try to help little children in their prayer life. True reverence must come from love in the child's heart. We must be certain that what we say is within the child's understanding. Children will always respond to sincerity and simplicity, and this is what we must strive for in our work. We must make the children see how wonderful prayer is to us; we must make them see how we depend on the heavenly Father. Too many grown-ups think only of prayer in time of need; our desire should be to train little children to turn to their heavenly Father in times of joy and happiness as well as in times of need. So many sorrowful prayers go up to God that we know how happy He is when a joyous prayer comes to Him from a little child.

Make them feel how easy it is to talk to God and help them understand that

hey may whisper or even think a prayer nd God will hear. Tell them to close heir eyes and take a long breath and hen tell them that their heavenly Father s just as near as that to them.

* * *

IN PREPARING your worship service, be sure not to have your prayer n the same place each Sunday. Have it ome when the children have been made eady for it. It may be at the beginning f the service that we will ask the heaven- y Father's help in some special thing we re to do; it may be in connection with a irthday service, when our prayer will be or the little birthday child; it may come vhen we are thinking about some child vho has been ill and whom we have nissed. Then, of course, many times he story and offering offer just the pportunity we want to make our prayer f greatest value.

Often we wonder how much the chil- ren really are growing in their prayer ife, and sometimes we may be discour- ged. But, as they say, "No impression vithout expression," so sooner or later, f your lesson has been well taught, our reward will come. The most rever- nt moment I think our department as ever had was during the last year. One Sunday morning in the general nstruction period we had been laboring vith a new song, and the third grade oys were not being very helpful and the inging was not going as it should. One of the youngest children in the de- artment looked up at me and said, 'Mrs. L——, don't you think the eavenly Father would help us sing etter is we asked Him?" Just what did hat mean? It meant to me response to the prayer teaching of the year; it meant that there was a little impulse of reverence that must be picked up and strengthened and used. It meant changing our program for that day; our prayer had to come right then, when it was needed. The heavenly Father did help us sing better and the third grade boys did not bother us any more that morning.

* * *

ASIDE FROM the group prayers with the principal and teachers, I think every primary child should learn a morning and an evening prayer while in the department, as often this instruction will not be given at home. Whether or not primary children should learn the Lord's Prayer is a topic for much discussion; many have already learned it then they come to us, but few understand it. Personally, I feel that the mechanical repetition of it by most children spoils their appreciation of it later on.

Many of the primary memory verses are prayer verses. Be sure to use these over and over as prayers and so start for the children their store of Bible verses. Often a verse used this way in your department will be recognized by the child in the adult Church service and so be brought home stronger than ever to him. Children love to pray the words that grown up people do.

Parents will often ask you to give them suitable prayers for the children to use at home. It is difficult to find good prayers for children and teachers will find it very helpful to make their own prayer book. Keep your eyes open all the time for lovely prayers for children, and put them in this book. The book I use is loose-leaf style about eight by ten inches. In it I have written the prayers that I like best and have illustrated with pictures as many of them as possible.

* * *

OUR CHILDREN'S prayer life will grow only through training in worship. Do you know the story of the shepherd who had a wonderful flock of sheep? Many people wondered what he did to produce such a flock. His pastures and his stock were no better than those of his neighbors. When he was asked the reason for his success he said, "I take care of my lambs."

CHILD REVERENCE

Reverence for love and for parents are the best prelude to reverence and love for Jehovah. It is a tolerably safe assertion that a child who, for any reason, has never worshipped his mother, will be by so much the less likely ever to worship any other divinity. The child who has never known what it meant to be trained in voluntary submission of his will to the will of wise parents, will be by so much the less likely to yield to God that ardent submission and service which is the mark of the truly religious life.—*Frederick Tracy. in The Psychology of Childhood.*

OCTOBER WORSHIP PROGRAMS FOR YOUNG PEOPLE

By Frank Otis Erb

Theme for October: Courage

First Sunday

Topic Standing up for the Weak.
Leaders An Entire Senior Class.

Program

Instrumental Prelude Music of "Faith of Our Fathers" (Crescendo).

Opening Sentences (standing). (These sentences should either be on sheets in the pupils' hands, or written plainly on the blackboard.)

Leader We do reverence this day to our God and Father, who taketh upon himself the care of him that hath no helper.

Response We honor his name.

Leader We do reverence this day to our heroic Christ who ever stood up for the weak.

Response We honor his name.

Leader We do reverence this day to the memory of all courageous souls who, in the face of difficulty and danger, have taken upon themselves the burden of the helpless.

Response We honor their names.

Hymn "Faith of Our Fathers".

Scripture *Psalm* 72, read antiphonally, boys, girls.

Prayer Recognizing God's interest in all, especially those who have been hardly treated. Thanksgiving for the courage of Jesus in standing up for the weak. Thanksgiving for others who have done the same. Asking for strength and courage.

Hymn "O, Master, Let Me Walk With Thee" (standing).

Topic Presentation (Use several persons).

1. *Brief Introduction:* We follow a courageous Christ.
2. *Jesus' Courage in Defending Others:* (Bring out in each case how brave he was.)
   (1) He defended Mary when others condemned her—*Mark* 14:3-9. (Remember that immediately after this Judas made his bargain to betray Jesus.)
   (2) He defended the praising children when the Jewish leaders condemned them—*Matt.* 21:15-16. (These Jews were the chief officials of the nation.)
   (3) He defended his apostles from arrest at the time of his own arrest —*John* 18:3-8.
   (4) His cleansing of the Temple was a heroic denunciation of the greed and graft of powerful politicians who became wealthy at the expense of the poor who came to the Temple to worship—*Mark* 19:45-47. (This act led directly to his death.)
3. *In what are we strong?* Our land; birth in America; educational opportunities, talents; friendships; religion.
4. *Who are "the weak, who need us?*
   In school life?
   In shop or office?
   In our neighborhood?
   In our church?

Are there any nations who need the help of our nation? Who? How could we help them?

Worship Through Offering

Hymn "Take My Life and Let It Be."

Second Sunday

Topic True to What We Believe.
Leaders A Class of Boys.

Program

Instrumental Prelude Music of "Stand up, Stand up for Jesus" (Crescendo.)

Hymn "Stand up, Stand up for Jesus" (standing).

Leader It is easy to sing this hymn; we are protected; not always been easy to stand up for Jesus; we will listen to a great story of two men's heroism in being true to what they believed.

Presentation

First Speaker, carefully prepared, tells in three minutes the story of *Acts* 4:1-21, emphasizing the courage of Peter and John.

Second Speaker Tells story of Jesus' courage in being true to what he believed: went to Jerusalem, knowing they would kill him; cleansed the Temple; faced the rulers; at his trial boldly claimed to be Christ (*Mark* 14:61, 62).

Third Speaker

So He Dies For His Faith

So he dies for his faith! That is fine;
More than most of us do.
But say, can you add to that line
That he lived for it, too?

In his death, he bore witness at last
As a martyr to truth.
Did his life do the same in the past,
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim;
From bravado, or passion, or pride.
Was it harder for him?

But to live—every day to live out
All truth that he dreamt,
While his friends met his conduct with doubt,
And his foes with contempt.

Was it thus that he plodded ahead,
Never turning aside?
Then, we'll talk of the life that he led;
Never mind how he died.

—Ernest Crosby.

Fourth Speaker Occasions when we need courage to be true to what we believe. Moral affairs (temptations to dishonesty, unfairness, gambling, drinking, etc.). Our religious beliefs. Our religious actions (prayer, church attendance, etc.)

Silent Directed Prayer (Leader asks all to bow their heads and pray silently as he suggests what to pray for. A few moments of silence follows each suggestion of the leader)

Let us thank God for the brave and noble lives of the past.

Let us thank God for the thrill in our hearts as we hear the story of such lives.

Let us thank God for the desire to be brave in meeting both opportunities and temptations.

Let us each think of some situation in which perhaps we were not courageous in standing up for Christ.

Let us ask for strength and courage to meet every duty, every opportunity, every temptation this week.

Let us unite in praying the Lord's Prayer.

Worship Through Offering

Hymn "I Would Be True."

Third Sunday

Topic Missionary Heroism.

Leaders A Group of Boys and Girls.

Program

Instrumental Prelude Music of "Fling Out the Banner" (Crescendo).

Leader We celebrate today our missionaries, those splendid heroes and heroines who, in every age, have heard Christ's call to sacrificial service, and have responded with unswerving loyalty and devotion.

Response We celebrate their loyalty to Christ.

Leader We celebrate their courage in facing unflinchingly difficulty, disease, danger, and death, in order to carry the gospel to the ends of the earth.

Response We celebrate their courage.

Leader We celebrate their marvelous achievements in the transformation of human lives, in the establishment of schools and colleges, in the founding of hospitals and clinics, in the purification of home life, in the endeavor to introduce Christian ideals into every realm of human activity.

Response We celebrate their achievements.

Leader We celebrate all those loyal and far-visioned Christian men and women, Christian families, and Christian churches in the home-land who have steadfastly supported their missionary heroes by their prayers, their gifts, and their love.

Response We celebrate these supporters and pray to be worthy to follow in their train.

Hymn "Fling Out the Banner."

Prayer Having in mind any particular missionary or mission field well known to the group.

Hymn "O, Jesus, I Have Promised."

Topic Presentation

Have three four-minute stories, carefully prepared and *told*, of missionary heroism, such as: David Livingstone's trip from central Africa to the coast; Adoniram Judson's terrible prison experience; any one of John G. Paton's thrilling experiences; Morrison translating the Bible into Chinese; Ann Hasseltine's loyalty, even to death; Tyndale translating the Bible.

Alternative Presentation The Heroic Paul.

1. Paul and Barnabas decide to preach in central Asia Minor, always a dangerous country; John Mark deserts—*Acts 13:13-15, 50, 51.*
2. They preach in Iconium and narrowly escape being mobbed—*Acts 14:1-7.*
3. At Lystra, Paul is stoned and left for dead, but recovers and goes on preaching—*Acts 14:19, 20.*
4. The missionaries *return* to these hostile cities—*Acts 14:21, 22.*
5. Paul and Silas beaten cruelly at Philippi—Acts *16:19-24.* Upon being released, they continued to preach—*Acts 16:40-17:2.*
6. In danger of their lives at Thessalonica—*Acts 17:5, 10*; at Beroea—*Acts 17:13.*
7. Paul's own summary of his adventures—*II Cor. 11:23-27.* Other summaries—*II Cor. 4:8-11; 6:4-10*

Conclusion How these stories should challenge us to loyalty and self-giving.

Worship Through Offering

Hymn "Who is on the Lord's Side?"

Fourth Sunday

Topic Respect for Law.

Leaders A Young People's Class.

Program

Instrumental Prelude Music of "O Beautiful for Spacious Skies" (Crescendo), or Canadian hymn.

Hymn "O Beautiful for Spacious Skies" (standing).

Scripture *Romans 13:1-7.*

Prayer Thanking God for our land, its liberty, safety, and privilege under law; asking God's blessing upon all in authority; praying for voters; pledging ourselves to Christ and our country.

Hymn "True-hearted, Whole-hearted."

Topic Presentations (Use several persons).

Introduction The need of respect for law. Lack of respect for certain laws—Volstead Act, speed regulations, tax laws. Suppose no one obeyed laws he disliked. Suppose everyone respected the law. Why we should respect the law.

Jesus Respected the Law

(a) He paid the Temple tax—*Matt. 17:24-27.*

(b) He said "Render unto Caesar" etc.—*Matt. 22:17-21.*

(c) He bade his disciples obey—*Matt. 23:1-3.*

Paul Respected the Law

(a) He protested against magistrate disobeying the law—*Acts 16:19-24, 35-39.*

(b) He apologized for a violation of the law—*Acts 23:1-5.*

(c) He appealed to the Roman law for protection against the Jews—*Acts 25:10-12.*

(d) He urged Christians to obey the law—*Rom. 13:1-7.*

(e) He urged the Christians to pray for those in authority—*I Tim. 2:1-*

What Respect for Law Means

It recognizes that laws and court officers represent the majesty and integrity of the nation.

It means obedience to every law.

It means voting for good men and good measures.

It means agitation and endeavor to get better laws.

Worship Through Offering

Hymn "America" or Canadian hymn.

HORACE MANN, PUBLIC SCHOOL PIONEER AND PROPHET

Be ashamed to die until you have won some victory for humanity."—*Mann.* (Inscribed on Mann's Monument, Antioch College Campus.)

usic

ymn: "Forward Through the Ages," *Hymnal for American Youth, No. 229, Hosmer-Barrington. Tune: Onward.*

eader: I understand that you (Mr. Mann) have given yourself to the cause of education in our Commonwealth. I rejoice in it. Nothing could give me greater pleasure. I have long desired that some one uniting all your qualifications should devote himself to this work. You could not find a nobler station. Government has no nobler one to give. —*Dr. William Ellery Channing's Greeting.*

ssembly: So long as I hold this office, I devote myself to the supremest welfare of mankind upon earth. An inconceivably great labor is undertaken. With the highest degree of prosperity, results will manifest themselves but slowly. Faith is the only sustainer. I have faith in the improvability of the race—in their accelerating improvability.—*Mann.*

eader: He took up the common schools of Massachusetts in his arms and blessed them. Here was the great work of his life. It was a piece of heroic self-denial to take the secretaryship of the Board of Education. He gave up his profession (law) and $2,500 or $3,000 a year; he abandoned the Presidency of the Senate, and the fairest chance of political honors, to work for the public education of the people fifteen hours a day, paying his own traveling expenses, and become the butt of all the democratic politicians. How he did work! How he did fight!—*Dr. Theodore Parker.*

ssembly: Some of the noblest prerogatives of a state—the spread of wordly competence among the masses of men, the illumination of the public mind, the elevation of the public morals, and the cultivation of the human soul in its high and sacred relations to men and to God.—*Mann.* Let us dedicate this college (Antioch) to the two great objects—which can never be rightfully separated from each other—the honor of God and the service of man; let us renewedly consecrate our own hearts to the worship of our Father in heaven and to the welfare of our brethren upon earth.—*Inaugural Address, Antioch College, Mann.*

Leader: If ever there was a cause, if ever there can be a cause, worthy to be upheld by all of toil or sacrifice that the human heart can endure, it is the cause of education. —*Mann.*

Assembly: O, if the literary institutions of our land would sanctify their ambition, and, instead of an earthly rivalry to send forth great men, would provoke each other to the holy work of rearing good men, then would they be doubly rewarded, both by greatness and goodness, such as they have never yet imagined.—*Mann.*

All: It matters nothing what the particular duties are to which the individual is called—how minute or obscure in their outward form. Greatness, in God's sight, lies not in the extent of the sphere that is filled, or of the effect which is produced, but altogether in the power of virtue in the soul, in the energy with which God's will is chosen, with which trial is borne, and goodness is loved and preserved.—*Mann.*

Hymn: God Send Us Men. *Hymnal for American Youth, 220. Gilman-Maker. Tune: Melrose.*

1. God send us men whose aim 'twill be,
   Not to defend some ancient creed,
   But to live out the laws of Right
   In every thought and word and deed.

Leader: What cares my conscience whether I am in a minority or a majority, if I am right? Has any great and glorious cause ever been started upon earth that did not find itself, at the outset, in a minority? —*Mann.*

Assembly: We want men who, when the waters of moral desolation are flowing in upon them, will rush to the breach and stand there, yea, die there, if need be.—*Mann.*

2. God send us men alert and quick
   His lofty precepts to translate,
   Until the laws of Right become
   The laws and habits of the State.

Assembly: A man is not educated because he buys a book; he is not educated because he reads a book, though it should be the very best that ever was written, and should enumerate and unfold all the laws of God. He only is educated who practices according to the laws of God.—*Mann.*

3. God send us men of steadfast will,
   Patient, couargeous, strong and true;
   With vision clear and mind equipped,
   His will to learn, His work to do.

Leader: When temporary and commercial interests are put in competition with the enduring and unspeakably precious interests of freedom for a whole race, of liberty for a whole country, and obedience to the will of the Creator, my answer is, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—*Mann.*

4. God send us men with hearts ablaze,
   All truth to love, all wrong to hate;
   These are the patriots nations need,
   These are the bulwarks of the State.

Assembly: There is an unspeakable gratification in standing by a good cause in the day of its feebleness or its adversity. There is a deeper pleasure in following truth to the scaffold or the cross, then in joining the multitudinous retinue, and mingling our shouts with theirs, when victorious error celebrates its triumphs.—*Mann.*

Leader: Horace Mann is gone, but I commend to you his great example, his determination never to fail, his far vision of human needs, his high conception of the obligation of the individual to society, and his great devotion to the welfare of man. His life was worthy and its fruits abide. —*George Allen Hubbel.*

Address: Horace Mann, Commissioner Payson Smith.

Hymn: Heralds of Christ. *Hymnal for American Youth, 267. Copenhaven-Parker. Tune: Pro Patria.*

Prayer and Benediction.

Recessional.

Wreath Laying Ceremonial at Horace Mann Statue, Boston

Hymn: O Thou at Whose Dread Name We Bend.* Tune: *Old Hundred.*

O Thou at whose dread name we bend,
To whom our purest vows we pay,
God over all, in love descend
And bless the service of this day.

*Editor: This commemoration service held in Pilgrim Hall, Boston, touches matters of interest to all workers in public and Church schools. It was given by faculty and students of Boston University School of Religious Education.

*Sung July 4, 1865, by Boston Public School Children at the Unveiling of the Statue of Horace Mann, State House Grounds.

Our fathers here, a pilgrim band,
Fixed the proud empire of the free;
Art moved in gladness o'er the land.
And Faith her altars reared to thee.

Here, too, to guard through every age
The sacred rights their valor won,
They bade Instruction spread her page,
And send down Truth from Sire to son.

Here, still, through all succeeding time,
Their stores may truth and learning bring,
And still the anthem—note sublime—
To thee from children's children sing.

Tribute to Horace Mann. Dean Walter Scott Athearn.

Response. Faculty and Students, Boston School of Religious Education.

It would be more honorable to our ancestors, to praise them in words less, but in deeds to imitate them more.

Deeds are the only language we understand; and one act of self-sacrifice for the welfare of mankind is more acceptable to us than if you should make every mountain and hill-top a temple to hallow our names, and gather thither the whole generation as worshipers. —Horace Mann.

Laying of Wreath on Statue. Representatives of Four Classes.

Wreath Ceremonial. Faculty and Students.

Let us now praise famous men.
The Lord hath wrought great glory by them.
Men renowned for their power,
Leaders of the people by their counsels, and by their
Knowledge of learning meet for the people,
Wise and eloquent in their instructions.
Rich men furnished with ability,
Living peaceably in their habitations:
All these were honored in their generations,
And were the glory of their times.
Their name liveth forevermore.
Ecclesiastics 44: 1-4, 6, 7, 14.

PROGRAM AND STANDARDS FOR WEEK-DAY SCHOOLS OF RELIGION

By J. Quinter Miller

A SPIRITUAL Renaissance which expresses itself in a program of Christian education is now gripping the life of the Protestant churches of North America. The focal point of this movement falls in the central and middle west. The phrase of this new emphasis in the program of the church which is coming into its own most rapidly is that of week-day religious education.

Christianity is becoming conscious of the fact that the spiritual well-being of the child is of paramount importance. The nurture and culture of each child in the sustaining, inspiring things of a great and satisfying religious faith is the deep concern of all who are attentive to the welfare of the coming generation. Any educational program that sets as its goal character development, cannot safely omit spiritual and religious nurture. Educators and churchmen, having approached the problem scientifically, affirm that unless children are taught religion they will not be religious.

* * *

DUE TO THE many and varied religious denominations, it is constitutionally impractical to include religious instruction in our public schools. In order to guarantee complete religious liberty and freedom, the church and state must remain separate.

As our democratic institutions are now constituted, the church, in order to provide a program that will minister to the whole educational need of the child, must parallel the educational program of the state, with a system of religious schools. The week-day schools of religion represent the part of that system which claims our attention in this paper.

Week-day schools of religion should be directed and controlled by a permanent organization, so constituted as to voice the will of the cooperating religious agencies. It must be permanent, in character, statesmanlike in vision, and rigid in its educational requirements. "The Council of Religious Education" has generally come to be the recognized agency to build a cooperative program of week-day schools of religion. When the "Federated Churches" and the "Council of Religious Education" are one in organization, objectives, and program, as we have them in Cleveland, it is possible to concentrate the combined Christian forces of the community upon the week-day school program.

Public School Cooperation

TURNING to the question of standards involved, the following factors arise for our consideration:

Part of the pupils' time now alloted to the public school is needed for week-day religious education. This immediately advances the question of cooperation with the public schools. Boards of Education are jealous of the interests intrusted in their keeping. Carefully must they weigh the merits of any proposal that would take the child from the public school. Since the home in the past has generally entrusted the education of its children in secular subjects to the state, a reapportionment of the pupil's educational time must be made by the parent or guardian, before week-day schools of religion can be adequately developed. Responsibility for this work is thereby placed upon the home. The church and the state cooperate in providing a complete program of education.

When such a viewpoint prevails, the problems of dismissal privilege, readjustment of schedule, and the rights of all members of the community, are always capable of solution. In a community of Protestants, Catholics and Jews, with their differing religious convictions, the plan for week-day religious education involving the cooperation of the Board of Education, must, without question, safeguard the rights of all concerned. By placing upon the home the responsibility for dismissal of pupils, Boards of Education are justified in dismissing children to the religious center of their choice, be it Protestant, Catholic, or Jew. Once this has been granted, the week-day school administration should report to the public school attendance data.

The question of academic credit will not be discussed in this paper, other than to say that it is the conviction of the writer that no credit should be requested for the work in the school of religion until the church colleges and graduate schools have made a thorough research concerning what would be worthy of credit from the standpoint of cultural and disciplinary value. Certainly the public school administration is not able to make this decision. Neither is it advisable to grant credit for religious education until some capable authoritative body has rendered a decision concerning the merits of the work in the religious schools.

Cooperation with the public school, in the final analysis, depends upon the personality and viewpoint of those responsible for the two phases of education. Where the relationships are not cordial, little problems become almost insurmountable; where a sympathetic and earnest desire to cooperate prevails, any problem can find adjustment.

The Teacher

THE KEY PERSON in the week-day schools of religion is the teacher. In any educational endeavor, the teacher is important. This is doubly true in religious education. Life values are inseparably linked up with personality. The spiritual and religious nurture of

pupils will succeed or fail, depending upon the teacher. The first concern of Boards of Education is that of teacher qualifications. The entree into the nome is opened or closed by the teacher. Many factors are present in setting a standard for teachers in the week day schools. First comes Christian personality. It should be a decisive factor in admitting anyone to this profession. Here a person in order to teach must be the living embodiment of the principles and ideals taught. Children and young people are quick to probe any insincerity or sham.

But along with personality, a teacher must have a knowledge of materials and the sources of materials to use, coupled with the methods of organizing and using them. The technique of teaching religion must be mastered by one who desires to mold character. In the search for teachers one needs to consider personality, education, and experience. Personal observation of the teacher in her classroom is the best method of making a choice. A college education, and graduate study in the field of religious education, backed by successful experience as a classroom technician are the teacher qualifications one should endeavor to uphold in a system of week-day schools of religion.

Curriculum

SOMEONE HAS SAID, "The three factors that make up a school are the pupil, the teacher, and the curriculum." In the question under consideration the curriculum standard is a difficult one. It largely concerns itself with choosing from the mass of materials now published, or doing experimental work in curriculum building. It is the unusual mind that is able to effectually and justly evaluate the materials at hand. Even more is this true when it comes to experimentation that is constructive. Certainly we are not ready to standardize curriculum. But a thorough evaluation and critique of the materials available for this work, such as Dr. Betts in his book, *The Curriculum*, has begun, would be of untold value to the movement. And in the meantime the most brilliant and constructive minds in the profession should be set to the task of constructing and assembling in textbook form materials and programs designed to guide the developing week-day schools of the future. Only in this way may we be delivered from the condition of repetition, overlapping, and unrelated instruction in the present system.

Administration and Supervision

WEEK-DAY SCHOOLS of religion will not run themselves. Careful management and direction are imperative in order to obtain best results. Responsibility for this work should center in a city Superintendent of Religious Education. The duties of such an office parallel those of the Superintendent of Schools. His staff should be ample to take care of personal supervision of teaching, professional growth of teachers in service, and records and statistics. In a large city this will require specialized supervision in such subjects as music, expression, etc. The question of records and statistics will have much to do with the guiding and determining of future policies for the growing program.

In the work of building these schools let it be remembered that the employment of a superintendent or supervisor is a poor place to economize. Upon that office will devolve the obligations of organization, salesmanship, popularization, selection of teachers, and improvement of teachers in service. The major portion of the superintendent's time, however, should be devoted to the improvement of teaching practice. Professor Hanson points out that "The reconstruction of teaching practice implies three things: (1) the formulation of the aims or objectives of religious education in definite attainable goals; (2) the selection of the means whereby these aims may be realized; and (3) the weighing or evaluation of the results accomplished to find out whether progress towards the goal has been made by use of these definite means."

Objective Tests and Measurements

AND THIS LEADS to the standard of measurement. Objective tests and measurements have revolutionized the methods of the public school. But to date very little more than a beginning has been made along this line in the field of the week-day schools of religion. To a very large extent we have relied upon personal opinions, and inaccurate measurements to guide our procedure. The same careful accuracy, and painstaking analysis of problems pertaining to the evaluation of teaching method, rating of teachers, and measurement of pupil achievement must obtain here as in public education. Professor Thorndike has said, "if anything real is ever achieved, it can be measured. I am suspicious of educational achievements which are so subtle and refined and spiritual that they cannot be measured. I fear they do not exist."

Very few tests are now available. They take the form of "Biblical Knowledge" and "Moral Judgment." The objective measurement of ethical and spiritual values is still in its infancy. However, no phase of research could render more direct and vital service to the advancement of this cause than that made along the line of objective tests and measures. Goals are set and aims are established to guide procedure. How shall one determine the achievement and accomplishment of these under present practice? How evaluate curricula, teaching methods, and pupil attainment, save through a testing program cumulative in its findings through the years. A normal and sane growth of the week-day school movement can best be promoted by using the standardized tests now developed, and at the same time turning attention to the building of a series of tests and score cards that will effectively diagnose the current practice in the week-day school field.

WORSHIP PROGRAMS FOR YOUNG PEOPLE

Begin in this number and continue each month

A LOOK AHEAD

OCTOBER — Autumn plans for Church School workers with all ages. A variety of articles.

NOVEMBER — Thanksgiving plans and pageants. Special Young Peoples Work number. Father and Son week.

DECEMBER — Christmas programs and pageants. Worship in the Church School. Many new features. Christmas books for children. New Year projects.

RALLY DAY SUGGESTIONS

By Elizabeth Williams Sudlow

WHAT IS Rally Day?

A challenge to every loyal Sunday school and church worker to go forward. (Ex. 14:15.)

A reunion day, when members, who have been absent one from the other for a time, meet and once more unite in consecrated activity.

A school New Year's Day, full of resolutions for a bigger and better school, as this marks the beginning of the school year.

A family day, when all members of the family are invited to be present and participate in the school activities.

A time of ingathering, when scattered members are sought and brought back.

A time for enlistment of new recruits.

A time to "forget the things which are behind, and stretching forward to the things which are before, press on toward the goal unto the prize of the high calling of God in Christ Jesus."

It should be a culmination to much hard work that has been done in order to properly introduce the fall work.

* * *

WHO ORIGINATED Rally Day, and when?" was the question once asked Mr. Marion Lawrance. Mr. Lawrance replied that such a question was most difficult to answer, but that "the gathering together of a particular Sunday school annually for a sort of 'round-up,' as Rally Day was formerly called by some, has been practiced for a long time. If we were to name a given locality and an originator, some one would rise up and say that it was started before that at another place, and by another person. I think," he continued, "it is safe to say that the general observance of Rally Day was inaugurated through the International Sunday School Association, possibly following the lead of one of the State Associations."

A successful Rally Day program follows much hard work, careful planning, and prayerful consideration. The best is that which is the culmination of a series of rallies. So the first thing to do is to

Get Ready

ARRANGE for a meeting of all teachers and workers some time in July or August. This may be a picnic or supper. Then *sell* your idea to everyone present. Be full of pep and enthusiasm, and get your helpers in the same frame of mind. Don't call the meeting to order, whine because there is another special day to get ready for, appoint the same old committee that looks after all the programs, adjourn, and on Rally Sunday be disappointed if your service is lukewarm, to say the most. Definitely plan for the day, decide what must be *accomplished* through that service—and do not make the fatal mistake of calling it an "exercise" or "program",—then "put over" your proposition.

Appoint a committee to make definite plans. On this committee have the departmental superintendents, including Home Department and Cradle Roll, also representatives from organized classes. This is the general committee. At a second meeting when this committee reports, special committees may be appointed. These may be Advertising, Publicity, Decorating, Invitation, Program, Social, Transportation. Others may be needed to suit local requirements. Start at once to let the whole community know that your school is alive, and that something big is coming. Make provision for securing the cooperation of every member of the school, by giving everyone something to do. After this first Committee makes its report, and it is accepted, let it be discharged, and a new general committee formed. This will be composed of the heads of each of the various committees, and the members can bring into the general committee meeting reports of what is being done in the various groups.

One superintendent, who had Rally Day in mind all through the summer, wrote several letters to each teacher suggesting various ways in which they might be quietly getting ready for Rally Day.

This served to keep the thought before every worker. Another superintendent started right after Easter to prepare a group of people for teaching. He organized a teacher training class with a definite idea of having a group of trained teachers ready to take hold of the new pupils which it was hoped would be brought into the school on Rally Day. This is preparation that is much worth while. One superintendent addressed the following letter to each worker:

"Rally Day is the 'Call to Arms' for every member of the Sunday school, and our marching orders for the coming year are:

Go Forward *(Ex. 14:15)*

Go Forward in the Christian Life. As a Christian have you personally reached the advanced ground your Saviour wants *you* to occupy? Are *you* doing the service in the School or elsewhere that He wants *you* to do?

Go Forward in the class. Are *you* personally doing all *you* can to make *your* class the most effective in the school? Have *you* secured any new members? Have *you* brought any to Christ? Is *your* lesson study complete before the Sunday school hour? Have *you* made good fellowship with *all* the class members?

Go Forward in the school. It is *your* school. Are you always loyal to it? Do you give any thought to *your* responsibility for its success in evangelism, in missions, in the study of the Word, in building Christian character, in the best methods?

If the above appeals to you, be present on Rally Day as your *pledge* to *Go Forward* in the coming year.

* * *

A Rally Week or Month

MORE AND MORE the whole church is coming to recognize the value of a definite rally period. Many churches set aside a week or even a whole month, when every day there is some class or department or organization meeting in a "rally" to plan for the fall and winter work. This is how the plan was worked in one school: The first session was on Sunday morning when all departments gathered together for the closing service. The pastor and superintendent gave brief talks and told once more the meaning of the coming meetings. Monday was the Workers' Council, an important gathering of the staff. Tuesday was "Good Time Night," a time especially planned for the children and their parents. Wednesday was turned over to the organized classes. Thursday was "Good Fellowship Night," when young and old gathered together for a jolly, get-acquainted time. Friday was the "Night of Prayer." Saturday was "Preparation Day," spent in visitation and extending final invitations, and Sunday was the big rally. A program of special Sundays, during the month of September, is followed by some. "Every Member Present" Day, "Every-one Bring One" Day, "Everybody's Day," "Officers Day," "Every Teacher Present" Day, "Boy Day," "Girl Day," "Parents' Day," "Family Day," "Baby Day." "100% Junior Day," or such slogans are adopted for each Sunday.

A unique feature "put over" in one school was a series of departmental rallies. Each department of the school had a special Sunday set apart for their rally, with a winding up by all departments uniting in a general Rally Day service. Another school had several week day rallies. Monday night was a rally of the teachers; Tuesday, a rally of the women of the Sunday school; Wednesday night, a prayer meeting rally, Thursday night, a rally of the men; Friday, of the young people, and Saturday afternoon, of the children.

CROSTICS are sometimes employed on all advertising:

Rally for Christ
And bring others to Him.
Let your light shine before men.
Let nothing keep you from Sunday school;
You are needed at every session.

Do your duty to your school
And to your God;
You will thus be greatly blessed.

Ready promptly.
Always present.
Lesson learned.
Lesson lived.
YOU.

Rally for service.
Attendance of every member.
Largest attendance of visitors.
Lasting impressions made.
You are included.

Delightful program
At all the services.
You must not miss.

* * *

ONE SCHOOL employed the acrostic idea in a Teachers' Rally meeting. ach word suggested a topic. The eaker was limited to two minutes. ery talk was "clinched" with a song solo, duet, chorus, or quartette, ich carried the same message as ven by the speaker. The school was own as South Park. The program s as follows:

Sunday school
Opportunity
United
Teachers
Home

Patriotism
Adults
Responsibility
Knowledge

Reverence
Advance
Loyalty
Love
Youth.

* * *

NOTHER SCHOOL employed the same general plan, including the tire school, the pupils of the differ- t departments responding to the asts.

The "tag" idea is frequently em- oyed. A campaign manager is ap- inted. He provides a tag for each mber of the school. This tag has meone's name and telephone num- written on it. This is the name their "buddy," and the holder of tag is wholly responsible for bring- him to school on Sunday.

The picnic idea is sometimes used. metimes the annual school picnic is ayed until September, when it is de the occasion of a get-together l rally. One school has the Men's ble Class in charge of this picnic, and it is held on Labor Day. Another school has an indoor picnic. Supper is provided, each department meeting in its own room. There is a banner given the room or department, or class, having the most unique decorations. Just before supper is served, a grand march of everybody takes the entire school body past every table, then a vote is taken as to which is the most attractive or unique. After supper, the evening is spent playing games in the church gymnasium. A splendid way of creating an interest in the school is this picnic idea.

A definite goal as to numbers is a good thing to work toward. Go over the records carefully. Then assign a certain quota to each department, which number it is expected they will reach by Rally Day.

* * *

THE DECORATING Committee has a big part to play in creating a proper atmosphere. Banners and posters may be changed each week. Flags will be used freely all through the prerally period, bringing out the thought of patriotism. Each week charts displayed, showing the goal to be reached that particular Sunday, help to keep up interest. A poster contest might be started, posters to be used in advertising Rally Day. These will be hung in the church or Sunday school room on Sunday, then displayed in nearby business houses until Rally Day.

Souvenirs help to advertise the day. In my Bible now I have a strip of blue satin ribbon. On it is printed "RALLY DAY, 1906, I WAS THERE." For nineteen years this has served as a bookmark, and also recalls a very precious service. Bookmarks containing a message from the pastor, or superintendent, printed on a strip of heavy paper, are many times used. Blotters bearing an invitation to the Rally Day service may be left in the business houses or distributed to the homes. Pennants to hang in the window reading "Rally Day—We Will Be There" may be used wherever a whole family promises to attend. One school distributes bulbs as a souvenir on Rally Day, and as the flowers blossom in the winter, they are to be brought back and used for decorating the pulpit and desks. Well printed programs make good souvenirs, particularly if they contain the songs sung.

* * *

A SCHOOL Rally song helps create enthusiasm. Sometimes these may be sung to popular airs, or again to some familiar hymn tune. The first real rally song written for a group of Sunday school pupils was "Onward Christian Soldiers." Rollicking songs will be kept for the mid-week gatherings, but many are of a character that may be used on Sunday.

A school slogan or yell helps put "pep" into the Rally services. "See Somebody In September," "500 Day," or whatever number you have set your goal for, may be the rallying cry. Have the number on large cards hung prominently in every room, several Sundays before the definite announcement is made, and thus create curiosity as to what these figures mean.

* * *

Advertise

THIS MAY be done by means of handbills, tags, newspaper space, posters, bulletin boards in front of church, letters, cards, public announcements, booster bannerettes, invitation cards hung on door knobs, a "subpoena" sent to everyone summoning them to appear next Sunday: hanging a sign on a man and having him walk through the main streets of the town, one side of the sign to read "Have you seen my back?" the other "Come to the ——— Sunday school tomorrow and see the biggest and best Sunday school you ever saw"; an automobile parade, each machine bearing an advertising placard; a decorated automobile, filled with musicians playing as the car goes up and down the streets; messages chalked on sidewalks, all pointing to the church.

* * *

Cooperative Rallies

SOMETIMES several schools in a town or district will unite in one big demonstration, or will at least combine for a big meeting when an outside speaker will bring a rousing mesage. Again, several schools or groups will unite in a big parade. All schools may unite in a home visitation plan, and so enlist united help in securing names of non-church-going citizens. A township rally has many advantages. It brings the united forces of the Sunday schools together to plan for bigger and better things, and shows the strength of the organized schools. Each school may meet in its own church in the morning, then have a grand rally in the afternoon or evening. Or the different divisions might plan for departmental rallies during the week. In one town in Michigan the weekly newspaper runs a Rally Day special, every school contributing advertising copy and news items. The school slogan is used freely all throughout the paper. In an Indiana town the schools united in a four weeks' Rally Day publicity campaign. Big display advertisements calling attention to the work of the Sunday schools appeared each week, and much space was devoted to telling of the progress made in each school to reach a certain goal. This same plan has been carried out in various other places, usually under the direction of the Ministerial Association.

* * *

The Program

WHAT SHALL it be? Something spectacular, or quite simple? Each department or class may be given

opportunity to present one number, a song, Scripture reading, memory work, Bible or geography drills, anything the committee may decide upon. An aeroplane will serve to illustrate the year's voyage of the Sunday school. One school built a small plane over the platform, and the program was "aerial" in nature. "Our Guide Book," some pleasant vistas from the ship, rules and regulations of airship passengers, and so on. An Olympic Track Meet was used successfully. The Bible lesson was taken from "The Book of Instructions," the Chaplain gave the invocation, Junior athletes "tried out" by answering Bible questions: the "coaches" each briefly told of their classes; the "stadium receipts" were gathered in for mission purposes, and the big talk of the day was on Spiritual athletics. Other numbers carried out the general thought.

Another school participated on Rally Day in a caravan journey. The entire program was couched in caravan language—ship of the desert, oasis, journey book, supervisor of the caravan, desert pilot, caravan preceptress, draft camels or baggagers, meharas—swift riding camels, feeding the camels, (offering).

The railroad idea is not new, but may be tried again. The program is in ticket form, giving conditions, etc. An aviation meet was most successful. Aero orchestra; reading of aero manual; prayer, by sky pilot; single passenger flight (solo); a survey of our machine; the branches of our aviation (departmental reports and exercises); the need of aces—big jobs for big people; shall we climb or voplane? the nose dive; back to earth for gasoline.

Then there is the Rally Day ship, giving log of the cruise, which may read something like this:

Recognition of the Pilot. Who is our Pilot? Ps. 139: 9-10.

Song: "Jesus, Saviour, Pilot Me."

Wireless message to the owner of the ship, led by the ship's chaplain.

Lesson in navigation by the ship's captain: What are our clearance papers? (John 3:16) What is our chart? (2 Tim. 3:16) What is our compass? (John 16:13) What is our anchor? (Heb. 6:19) What currents are we to avoid? (Prov. 4:14) What is our course? (John 14:16).

Consulting the chart. Responsive reading led by the first mate. (Psa. 107:23-32.)

All hands pledged to follow the pilot:

"I'll go where you want me to go, dear Lord,
Over mountain or plain or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

(Display Christian flag)—Breaking out the ship's colors. Song: "The Banner of the Cross."

Stop at Primary Point. Hove to for half fare passengers.

Passing the lighthouse. Song: "Let the Lower Lights be Burning."

Stop at Elementary Beach. Passengers gather on the forward deck and receive salute.

On the High Seas. Song: "There's a Wideness in God's Mercy."

Stop at Cradle Cliff, Babyland, to present basket of flowers.

Storm Brewing.

Life Saving Drill (Bible Drill).

Rally Day Songs

God Bless Our Rally Day

Tune: America

God bless our Rally Day,
Let hearts be light and gay
At this glad hour.
Now joyously we sing,
Making the arches ring,
As grateful praise we bring,
For strength and power.

For blessings tried and true,
Like welcome sun and dew,
We bring Thee praise.
Be thou our guard and guide,
May Thy rich grace abide,
As neath Thy wings we hide,
Through length of days.

Till over Jordan's strand
Safe in the Better Land,
God leads the way.
There with the angel throng,
Safe from all sin and wrong,
We'll keep through ages long.
Heaven's Rally Day.

Gladly Now We Rally Here

Tune: Tramp, Tramp, Tramp, the Boys Are Marching

Gladly now we rally here
In our Sunday school so dear
For the happy summer days have passed away.
From the country and the shore
We have gathered here once more.
In our own dear Sunday school we meet today.

CHORUS:

Come, then come, for all are welcome
In our Sunday school today.
Members old and members new
Come to thank our Master true
By whose love we meet again this Rally Day.

As we meet to praise and pray
Every holy Sabbath day
May we learn our Lord's commandments to obey.
May the lessons we shall hear
In our school this coming year
Help us all to find the safe and better way.

Rally To The Standard

Tune: "What a Friend We Have in Jesus"

Rally, rally to the standard
Floating ever far above
'Tis the ensign all-victorious,
'Tis the banner of His love.
Jesus, Captain of Salvation,
Risen Lord, once crucified.
We would hear thy call and follow,
We would rally to thy side.

Rally, rally, true and loyal.
All who know and hear His Word:
His command is high and royal.
Let each list'ning heart be stirred.
Rally, now, and still go forward,
"Onward! Onward!" is the cry.
On to victory 'neath His banner.
Lift the royal standard high.

Solo: "Throw Out the Life Line."

Supplies left at China.

Tales of the Sea, by experienced navigators:

Dangers of the voyage—temptations.

The Compass—conscience.

The Chart—Bible.

Our Pilot—Jesus.

Arrival at Destination.

Song: "Beulah Land."

Full speed ahead:

Mustering crew and passengers: Checking ship's list by the clerk.

Collecting fares by the purser.

Homeward Bound: "Jesus Calls Us."

Ship reaches Port: Wireless message of thanksgiving to owner.

This of course may be varied in many ways.

* * *

THEN THERE is the pageant form of program which may be made so helpful; the tableaux which will tell their own story; the dramatization of Bible stories, and the cantata. All are good and may be adapted to suit local conditions.

* * *

DO NOT OVERLOOK the Cradle Roll. Have some recognition of these youngest members of the school. A roll call of members, if there are not too many, may be used: have the older children sing a welcome to the babies.

* * *

THE HOME DEPARTMENT is another department which must have a place on the program. A review of all departments of the school will include these two. If nothing more elaborate can be attempted, have one of the oldest members of the Home Department hold the youngest member of the Cradle Roll.

* * *

THE TRANSPORTATION COMMITTEE is an important part of the general plan. This may be turned over to the Young Men's Bible Class. One such class advertised their willingness to serve by stating in all bulletins and other printed matter "If you want auto service for any service, call ———." This committee will enlist the cooperation of car owners to the extent of having cars in readiness to take members to any service they desire. This applies particularly to old people and to mothers with young children.

* * *

IMMEDIATELY following Rally Day is afforded an opportunity to organize a Parent-Teacher department or a Parent Training Class. This is one of the products of Rally Day. While everyone is in the mood for such an organization, arrange to hold "Open House" some evening. Then have on display specimens of hand work, outlines of programs, memory work, missionary and social service posters, and any thing else which will serve to show the parents what their children are learning in Sunday school. Have a program, then at the proper time organize the class or new department with meetings to be held weekly, monthly or quarterly.

The fruits of Rally Day should be conserved, but this will not be done unless adequate preparation has been

made. Have some way of securing names of all visitors, then follow these up with personal invitations to attend regularly. Have classes and teachers ready for the new people when they come. Of what value is it to have elaborate Rally Day plans, if nothing is done to reap a harvest? It truly means that you have put on a "program" rather than a service.

* * *

A PASTOR sent to his people the following ten points or reasons, for observing Rally Day:

1. It continues or renews a good habit.

2. It supports an institution that is a true mentor of the interests of the race.

3. It rightly relates the moral interests of the community of the most varied groups.

4. It assembles the complex minds of all ages upon the living Book of Truth.

5. It interprets the value of assembled multitudes; it makes the enthusiasm of crowds a challenge for leaders.

6. Besides the Central Book and the mass consciousness, it sounds the bugle call for worship for all.

7. Religious education is the latest accent in matters of Christian religion. The challenge of this new accent is stated like this: "Make religion an integral part of the child's education throughout the whole period of his plastic development. Build religious concepts, attitudes and habits into the expanding life from the first, so that they may become an inseparable part of its structure."

8. It affords a clear objective, the vision of an advancing standard that every day of the year and everywhere appeals to your loyalty.

9. It translates high emotions into historic facts and urges constantly the fulfillment of the great hopes generated in this day.

10. It proclaims the belief in the Church school, the vacation Church school, the teacher-training school. It announces to all the world that the church means to attend to the matter of religious education.

* * *

SO PLAN Rally Day that its influence may carry over into the years to come. Someone has very ably said, "The day does not exist for itself. The rally is not for a single day. It is a joyful, enthusiastic, purposeful start on a full year's work. It is a challenge to a bigger program for the whole work of the school—larger numbers, more clearly defined aims, increased efficiency."

Do you accept the challenge?

WHAT THE COLLEGES ARE DOING IN RELIGIOUS EDUCATION

By Harold J. Sheridan

PROBABLY FEW of those not directly connected with college work at this time realize the extent to which the colleges of America are giving attention to the topic of religious education. Within the last few years the development in this respect has been really remarkable. The movement has made such progress that today we expect to find in the catalogue of the liberal arts college a "Department of Religious Education" with a considerable offering of courses and provision for a "major" in the subject. Teachers and officers in the local Church schools, as well as editors and field secretaries, are justified in believing that they have not merely the sympathy but the active support of the colleges in the great task of education in religious living.

THAT PRESENT day conditions represent a change of policy on the part of the colleges is obvious to all who are familiar with the work of these schools in the past. It has been well known that even those colleges that have been founded, supported and controlled by the churches have made little place in their curricula for courses in religion. This, however, should not be taken to mean that there was a lack of interest in the religious life. The absence of courses has been due to quite a different reason. College administrators have been greatly interested in the religious life of the students, but they have had small confidence in the possibility of organizing formal class work in religion and expecting it to contribute satisfactorily to the development of religious living. They have been inclined to depend chiefly on the general atmosphere of the institution and to supplement this with church services, college chapel, special evangelistic meetings and student religious organizations. Their slogan has been "religion is caught, not taught." This explains how it has happened that churches have spent great sums of money in the development of colleges in the curricula of which little place has been given to religion. Now a better understanding of how people learn shows us that the religious life that has been developed in these colleges actually came as a result of educational work. It has not been a question of catching versus teaching but of teaching incidentally and informally rather than in an organized fashion. However, now that we understand better the psychology of the earlier practice we see that systematic educational work in the field of religion may take its place alongside of the informal and incidental and greatly reinforce it. The colleges are adopting this point of view and are remaking their curricula accordingly. As a result there has been a great increase in recent years in the number of courses in religion.

NATURALLY, this change has been looked upon with apprehension by many whose interest in religion is beyond question. There is still with us considerable evidence of the "disciplinary" theory of education which maintains that the important thing about school work is that it be hard. Those holding to this idea are inclined to question the advisability of introducing the new subjects that are appearing in modern college curricula, and tend to emphasize the traditional materials. Without entering into a discussion of this important point in educational theory we may say that the present day tendency is to put into the curricula the kinds of study that will be of most immediate and important value to the student when he graduates. Advocates of this plan maintain that the way to make up a curricula for a college, or for any other school, is not to study the curricula that have been followed in the past but to forecast as accurately as possible what the student is going to do when he leaves the school and give him practice now in dealing with the very problems that he will have to face later. They believe that making the work "practical" in this sense will not decrease but will increase its "disciplinary" value. While there is still room for some question and debate on the point, it is clear that opinion is clearly on the side of making the course of study "practical." Now as long as this policy is followed there can be scant question but that one of the things that the college graduate will have to do is to live, and that it is quite impossible to live in any full sense of the word without living religiously. Generous place for courses in religion is therefore quite in harmony with modern tendencies in curriculum making.

IN ORGANIZING courses in religion for a college curriculum, we have to take into consideration the fact that we have a variety of students with differing needs. Our thoughts will probably turn first of all to those who are

looking forward to some kind of religious work as a calling. Naturally, these students will be interested in courses that will help them in their later work. Some of them will not be able to go to theological seminaries or other graduate schools. Certainly students contemplating full time religious work should be urged most strongly to secure graduate training, if at all possible, for the task of helping people to be religious is so subtle and difficult, and one in which it is so easy to make serious mistakes, that workers in the field need every bit of skill and knowledge they can secure. However, we have a very large number of people engaged in religious work who have had less than a college training, and it is not clear that we should say to a student that if he cannot possibly go to graduate school he should not go into religious work as a calling. As a matter of fact the colleges are graduating each year a large number of young people who are engaging in religious work without graduate training, and the colleges owe these students the best preparation for their life work that they can give them.

HAPPILY, MOST of the students preparing for Christian service as a life work plan to attend graduate school either immediately or after a short interval. Should the college give these students any training that may be called direct preparation for their work? The answer "yes" may be supported by more arguments than we have room even to list here. Of course the college should not plan to do the work of the graduate school, but some definitely professional courses may be provided without crowding out other necessary interests, and they should on the other hand add greatly to the interest and usefulness of the so-called "cultural" courses.

BUT IN thinking and planning for those who will engage in full time religious work, we must not forget that great company of young people who plan to serve the Lord through the multitudinous activities of modern life. We are coming to have a fine realization of the sacredness of all life, and of the importance of broad and careful preparation for every calling. For students looking forward to these falsely-called "secular" activities the colleges should provide, and we are glad to say are providing, the broad, basic training that will enable them to be first of all men and women, good servants in the building of the Kingdom of God. Surely the importance of the place of religion in the equipment of such a student need not be argued.

COLLEGES are conservative. Sometimes those who are laboring for the improvement of educational work may be exasperated with the evidences of rigidity in college policy and curriculum. But they are also liberal and perhaps to a greater extent than we realize are sensitive to changing conditions and needs. In the college curricula of today we find unjustifiable marks of antiquity but if we compare the catalogues of today with those issued twenty years ago we will be amazed at the progress made. There are reasons for believing that prospects for adjustment and development in the colleges are brighter now than they were a generation ago, and in the changes that seem imminent there is good reason for expecting that emphasis on the religious life will not be overlooked.

THE PRIMARY WORSHIP PROGRAM FOR OCTOBER

By Dorothy Kay Cadwallader

THEME FOR OCTOBER; WORSHIP IN GOD'S HOUSE

First Sunday

Call to Worship: "Father in Heaven." *(Songs for Little People—Danielson and Conant. The Pilgrim Press, Boston, Mass., No. 1.)*

Hymn: (Played and sung slowly.)
"Father in Heaven." *(Songs for Little People, No. 1.)*
"Father in heaven, bless Thy little children,
Gathered before thee on this Thy holy day.
For the morning sunshine, for the day we thank Thee,
Oh, Sun of Love, shine, shine in our hearts we pray!"

Hymn: "This is God's House." *(Songs for Little People, No. 8.)*
"This is God's House and He is here today,
He hears each song of praise and listens when we pray."

Bible Verse: "I was glad when they said unto me, 'Let us go into the house of the Lord.'" (Repeated reverently).

Prayer Song: "Lord, Who Lovest Little Children." *(Songs for Little People, No. 21.)*
"Lord, who lovest little children,
Hear us as we pray to Thee."

Prayer: "A Prayer for Each Season." *(Songs for Little People, No. 10.)* (Repeated by the superintendent very slowly and reverently.)
"Oh, dear Jesus, kind and dear,
Listen to Thy children here,
While they thank Thee for Thy love
Shown in stars that shine above,
Shown in frost, in cloud o'er head,
Shown in leaves of gold and red—
Hear us thank Thee."
(Following the prayer, play the music to the above while the heads remain bowed.)

Offering Service.
Every good gift and every perfect gift is from above, and cometh down from the Father. *James 1:17a.*
It is more blessed to give than to receive. *Acts 20:35b.*
Freely ye received, freely give. *Matt. 10:8b.*
God loveth a cheerful giver. *2 Cor. 9:7b.*
For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. *John 3:16.*
(All recite above verses together quietly and reverently while a representative from each class brings the offering.)

Offering Hymn. (Sung as a prayer)
"Since my heavenly Father gives me everything,
Lovingly and gladly now my gift I bring." *(Songs for Little People, No. 90.)*

Lesson Study. Chord on piano to call children around the superintendent for a missionary story.

Missionary Story. Primary Picture Stories About South America, Story 1. (A new set of pictures and six stories illustrating South America. This set is most appropriate for the foreign mission courses for the year. The stories are woven around Latin America. Price, postpaid 50c. May be secured from any of the denominational boards.)

Song. "A Whisper Song." (Played softly before the missionary prayer—W. H. Neidlinger, Jersey Music Company, East Orange, N. J.)

Prayer. Dear Jesus, we thank Thee that we know and love Thee. We pray that soon every little child in South America may know and love Thee, too. Amen.

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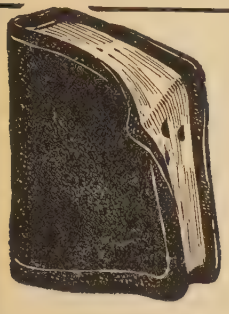

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Closing Prayer Song.
"Dear Father, bless each little child
And keep us all, we pray,
Safe in Thy loving care, until
Another Sabbath day. Amen."
(Songs for Little People, No. 98.)

Second Sunday

Call to Worship. "Father in Heaven." *(Songs for Little People No. 1.)*

Hymn. "Father in Heaven." *(Songs for Little People No. 1.)*

Hymn. "This is God's House." *(Songs for Little People, No. 8.)*

Bible Verses. *2nd year classes.* Enter into His gates with thanksgiving, And into His courts with praise. *Psalm 100:4.*
Remember the Sabbath day to keep it holy. *Exodus 20:8.*
This is the day which Jehovah hath made; we will rejoice and be glad in it. *Psalm 118:24.*

Prayer Song. "Lord, Who Lovest Little Children." *(Songs for Little People, No. 21.)*

Prayer. (Slowly and reverently by the superintendent)
Dear Father we thank Thee
For this beautiful world,
For the red and yellow leaves,
For the gray squirrels,
For the frosty autumn days.
Hear us thank Thee. Amen.
Following the prayer, play softly the music to "A Prayer for Each Season" *(Songs for Little People No. 10.)*

Offering Service. Recitation of giving verses. *(See First Sunday.)*

Offering Hymn. (Sung as a prayer)
"Since my heavenly Father gives me everything,
Lovingly and gladly now my gift I bring."
(Songs for Little People, No. 90.)

Lesson Study
Chord, piano following lesson study to call children around the superintendent for a missionary story.

Missionary Story. Primary Picture Stories About South America, Story II.

Song. "A Whisper Song," W. H. Neidlinger, Jersey Music Company, East Orange, N. J. (Played softly before the missionary prayer.)

Prayer. Dear Jesus, help us to remember to pray for our little South American brothers this week. We do want them to learn to know and love Thee as we do. Amen.

Closing Prayer Song.
"Dear Father, bless each little child
And keep us all, we pray,
Safe in Thy loving care, until
Another Sabbath Day. Amen."
(Songs for Little People, No. 98.)

Third Sunday

Call to Worship. "Father in Heaven." *(Songs for Little People, No. 1.)*

Hymn. (Played and sung slowly.)
"Father in Heaven." *(Songs for Little People, No. 1.)*

Hymn. "This is God's House." *(Songs for Little People, No. 8.)*

Bible Verses, *First year classes.* In the beginning God created the heavens and the earth. *Gen. 1:1.*
O Jehovah, Thou art our Father. *Isaiah 64:8a.*
This is the day which Jehovah hath made; we will rejoice and be glad in it. *Psalm 118:24.*

Prayer Song. "Our Prayer." *(Leyda's Carols, p. 46.)*
"Father, hear us as we pray
Guard and keep us day by day
Help us feel Thy loving care
Every day and every where. Amen."

Prayer. Dear Father, we thank Thee for all Thy loving kindness and goodness to us. We thank Thee for the leaves that are turning everywhere to red and gold and brown. We love this, Thy world. We thank Thee for it. We thank Thee for this, Thy house. Amen.
While the heads remain bowed play softly the music to "Our Prayer." *(Leyda's Carols, p. 46.)*

Offering Service. Recitation of giving verses. *(See First Sunday.)*

Offering Hymn. "Offering Song." *(Leyda's Carols, p. 12.)*
"Dear Jesus, our offering we bring Thee;
With gladness this tribute we pay
To Him who looks down on the children
And never turns any away."

Offering Prayer. Dear Jesus, we bring these gifts and pray that the little boys and girls in South America may learn to know about Thee. Amen.

Lesson Study
Chord on piano following lesson study to call children around the superintendent for a missionary story.

Missionary Story. Primary Picture Stories About South America, Story III.

Prayer. Dear Jesus, we thank Thee, that we know about Thee. We pray that all the children of South America may soon know about Thee. We pray that the little children in China, Japan, India, Africa, and everywhere may also know and love Thee too. Amen.

Song. "A Whisper Song."
"I want to send a whisper song
Across the waters blue
And say to all the children there
'Jesus loves you—Jesus loves you.'"

Closing Prayer Song. *(Songs for Little People, No. 90. Danielson-Conant.)*

Fourth Sunday

Call to Worship. "Father in Heaven." *(Songs for Little People, No. 1. Danielson-Conant.)*

Hymn. "Father in Heaven." *(Songs for Little People, No. 1.)*

Hymn. "This is God's House." *(Songs for Little People, No. 8.)*

Bible Verses. *Third year classes.* I will fear no evil; for Thou art with me. *Psalm 23:4b.*
He loved him as he loved his own soul. *1 Sam. 20:17b.*
Be not hasty in thy spirit to be angry. *Eccleciastes 7:9a.*
Be ye kind one to another, tender-hearted, forgiving each other. *Ephesians 4:32a.*
Love your enemies and do them good. *Luke 6:35a.*

Prayer Song. "Our Prayer." *(Leyda's Carols, p. 46.)*

Prayer. Oh Jehovah, Thou art our Father, we praise Thee. We thank Thee for this, Thy house, and for this, Thy holy day. We will rejoice and be glad in it. Amen.

Offering Service. Giving verses. *(See First Sunday.)*

Offering hymn: "Offering Song." *(Leyda's Carols, p. 12.)*

Birthday Service. (Recognition of all children having birthdays during October.)
Song: "Birthday Wishes." *(Leyda's Carols, p. 16.)*
"Wishes true, we bring you
On this happy birthday,
Kind and dear
Through the year,
May the Father keep you."
Birthday Prayer: Dear heavenly Father, we thank Thee for these children. May the coming year be a happy one for them. Help them to be kind to each other and to all of Thy creatures. For Jesus' sake. Amen.

Lesson Study

Missionary Story. Primary Picture Stories About South America, Story IV.

Closing Prayer Song. *(Songs for Little People, No. 98.)*

Church School Superintendents
1. Should put the INTERNATIONAL JOURNAL into the hands of every Department Principal.
2. Should urge every teacher to become a regular reader.
3. Should base Workers' Conference programs on Journal articles.

THE JUNIOR SERVICE OF WORSHIP*

By Nan F. Weeks

THEME FOR OCTOBER—RALLYING

Forward. While these junior programs include more than the specific devotional period, the title **Service of Worship** is used because the aim, in the building of these programs is that a spirit of reverence and worship shall permeate the entire session, so that whatsoever the juniors do in word or in deed during the period, may bring them into closer and more intimate touch with God.

Because of the importance of acquainting the juniors with God's world family, and of enlisting their interest and their help, one program each month will be missionary in tone.

The programs are planned for a session of an hour and a quarter.

The hymns mentioned in these programs, unless otherwise credited, are from the *Hymnal for American Youth.*

First Sunday: Rallying Round Our Church School

Prelude (Instrumental) "God of Our Fathers." Warren.

Response Psalm 95:1-3.

Supt. Oh come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.

Dept. Let us come before his presence with thanksgiving;
And make a joyful noise unto him with psalms.

All. For Jehovah is a great God,
And a great King above all gods.

Praise Hymn "Come Thou Almighty King."

Prayer

Response (Sung softly)
Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! (Refrain of "Day Is Dying in the West.")

Bible Drill

Fellowship Service
Recognition of new members, visitors, honor classes, birthdays, church attendance.

Announcements

Recognition of world brotherhood. (Missionary feature). Prayer for those who have no Sunday schools.

Rally Hymn "Who Is on the Lord's Side?"

(The singing of this hymn may most fittingly be introduced by the story upon which it is based. Exodus 31:18 to 33:26.)

Offering Service
Response

Supt. From whom do all our blessings come?

Dept. Every good gift and every perfect gift is from above, coming down from the Father. (James 1:17.)

Supt. What was the Father's best gift to us?

Dept. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16.)

Supt. What shall I render unto Jehovah for all his benefits toward me? (Ps. 116:12.)

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School. Honor Jehovah with thy substance. (Prov. 3:9.)

Collecting of Class Offerings by junior ushers.

Prayer Song (sung softly while ushers stand before the department).

(See bottom of page.)

Hymn "Onward, Christian Soldiers"

Story The story of the Sunday school.

In far-away England more than one hundred years ago, junior boys, no older than you are, used to work all day long in hot, sooty mills and factories. Getting up very early in the morning, while it was scarcely light, these junior boys would leave their wretched homes and go to the factories where they worked for fifteen hours a day, and received very small pay. They did not have even Saturday afternoon "off," or any chance to play.

Of course that meant that they had no chance to learn to read or write or add, and even though you may not always like to go to school, you can imagine how terrible it would be if you could not read a single word, or count up your change, or have a single minute all week long for playing.

There lived at that time, in the city of Gloucester, in England, a rich man who felt sorry for those hard-working boys. He was a man who wore such fine clothes that people used to call him "Dandy" Raikes, although his name was really Robert Raikes. But in spite of his fine clothes, he was not ashamed to spend his spare time among the ragged, sooty, profane boys, whose lives were so hard and sad. Every Sunday afternoon he got these boys and their sisters, too, to meet in a house, and he began to help these children to learn to read and write. He also taught them to be honest and good citizens, and when they learned their lessons very well, Robert Raikes would reward them by giving them prizes in the form of shoes or clothes, for they were very poor.

It was in 1780 that Robert Raikes began his Sunday school,—nearly one hundred and fifty years ago. Three years after that, a Baptist deacon named William Fox opened a week-day school for Bible study; but when he heard about Robert Raikes and his Sunday school, he traveled from his home in Clapton, England, to Robert Raikes' home in Gloucester, to see the latter's school and to talk about the work. That was the very first Sunday school convention that we know about and it had only two persons present, but it led to Mr. Fox deciding to hold his Bible school on Sunday, as we have ours now.

But while these were the very first Sunday schools in England, there was near Swansea, Wales, a Sunday school which had been begun in 1648,—one hundred and thirty-two years before Robert Raikes started his school.

One of the members of that Welsh school moved to America, and when he settled in Elmhurst, L. I., he opened a Sunday school there in 1662,—ninety-eight years before Robert Raikes' school was started. And from that very first American Sunday school, which was begun in Elmhurst, L. I., there grew the very first Presbyterian church of America, and there have grown the thousands of Sunday schools of many denominations which bless our land today.

And so when we have Rally Day, and try to help our Sunday school, we are rallying round a true and loyal friend that has been helping boys and girls in America for more than two hundred and sixty-four years.

Devotional Service

Hymn "I Love Thy Kingdom, Lord"

Scripture The First Bible School (Nehemiah 8:1-4a, 5, 6, 8)

Prayer (For Sunday schools, the teachers and the pupils)

Response (Sung or repeated softly) (Tune Peek)

"I would be learning, day by day, the lessons
My heavenly Father gives me in his word.
I would be quick to hear his slightest whisper,
And prompt and glad to do the things I've heard." —Amen.

Call to Study

Supt. Open thou mine eyes, that I may behold
Wondrous things out of thy law. (Psalm 119:18)

Lesson Study

Hymn "Saviour, Again to Thy Dear Name We Raise."

Prayer

Postlude (Instrumental)

Second Sunday: Rallying Round Our Country's Flag

Note—As this week marks the anniversary of the arrival of Columbus on American soil, (October 12, 1492), it is a fitting time to stress the thought of Christian patriotism.

Prelude (Instrumental) "The Red, White and Blue"

Response (Same as preceding Sunday)

Hymn "My Country, 'Tis of Thee." (Canadian substitute, "God Save the King")

Prayer (Asking God's blessing on our country)

Fellowship Service (See preceding program)

Hymn "O God, Beneath Thy Guiding Hand"

Offering Service

Supt. Long years ago, in old England, almost all of the land was owned by wealthy men called noblemen. The farms or estates owned by these noblemen were so large that the owners could not take care of them all, and so they used to allow poorer men who were called vassals, to live on parts of their land and raise crops. In return for the use of the farm and the house in which they lived, the vassals were expected to give to the noblemen a part of all the crops they raised.

Once each year, on a certain day, all the vassals went out to their farms and scooped up two handfuls of earth. This they would carry to the noblemen who owned the farm on which they lived; and kneeling down before him they would lay down the two handfuls of earth, as they said humbly and gratefully, "Your Worthship."

This custom was intended to help the vassals to remember that everything they had belonged to the nobleman and that they owed him a share of all that they raised on his land.

After a while two of the letters were dropped from the word "worthship," and it became "worship." So now, we often hear the minister say in church, "Let us worship God with our offering," and as we bring our gifts to God in the church, or in our Church school, it is one way of saying to God, our heavenly Father, what the vassals used to say to the noblemen, "All that we have belongs to thee. We are giving you your rightful share. It is your worthship."

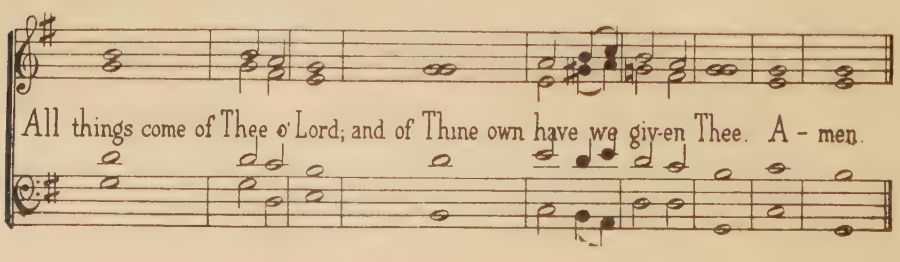
Let us read together what I Chronicles 29-14b says.

Dept. All things come of thee, and of thine own have we given thee.

Supt. Shall we worship God with our offering?

Collecting of offering by ushers.

Response "All Things Come of Thee O Lord" (see preceding program)



Loyalty Service

Story, "The Magic Gift." Nanni Lee Frayser. (Canadians use substitute.)

Salute to the flag of our country. I pledge allegiance to my flag, and

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to the republic (empire) for which it stands, one nation indivisible with liberty and justice for all. I salute thee.

Hymn "America the Beautiful." (Canadian substitute, "May God Preserve Thee, Canada.")

Devotional Service

Response

Supt. Righteousness exalteth a nation. But sin is a reproach to any people. (Proverbs 14:34.)

First year classes. Blessed is the nation whose God is Jehovah. (Psalm 33:12a)

Second year classes. Yea, happy is the people whose God is Jehovah. (Psalm 144:15b)

Third year classes. So we, thy people, and sheep of thy pasture will give thee thanks forever: We will show forth thy praise to all generations. (Psalm 79:13)

Prayer

Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.

Unite us in the sacred love
Of knowledge, truth and thee;
And let our hills and valleys shout
The songs of liberty.

Lord of the nations! thus to thee
Our country we commend,
Be thou her refuge and her trust,
Her everlasting friend.

—*John Wreyford.*

Call to Study

Open thou mine eyes, that I may behold wondrous things out of thy law. (Psalm 119:18.)

Lesson Study

Hymn "God Bless Our Native Land."

Prayer

Postlude (Instrumental)

Third Sunday: Rallying Round the Christian Flag

Prelude (Instrumental). "Consolation." Mendelssohn.

Call to Worship

Response (see program for First Sunday.)

Praise Hymn "When Morning Gilds the Skies."

Bible Drill

Hymn "True-Hearted, Whole Hearted."

Fellowship Service (see program for First Sunday.)

Loyalty Service

Hymn "The Son of God Goes Forth to War."

Story. "The Flag that Flies the Highest of All."

Note: This imaginative story about the Christian flag tells how the four winds, after discussing together the question as to which flag was the greatest, finally set out to find one flag worthy of the love and respect of all the nations. White the North Wind brought back the Union Jack of England, the East Wind chose the flag of France, and the West Wind selected Old Glory. But last of all came the gentle South Wind bringing, as the worthiest of all, the Christian flag.

Salute to the Christian Flag

I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands—one brotherhood, uniting all mankind in service and in love. I salute thee.

Hymn "Fling Out the Banner."

Offering Service

Story. A gift that told of love.. Matthew 26:6-10)

Supt. Shall we tell Jesus of our love by bringing him our gifts?

Collecting of Offering

Prayer (Sung or repeated softly)

Master no offering, costly and sweet
May we, like Magdalene, lay at thy feet,
Yet may love's incense rise, sweeter than sacrifice,
Dear Lord to thee, dear Lord to thee.

—*Edwin P. Parker.*

Devotional Service

Scripture John 21:1, 12-17.

Prayer. Dear Jesus, we thank thee that there are many ways in which we may prove our love to thee. Make us brave enough to be always loyal and true. Make us unselfish so that we may willingly and gladly give our best gifts to thee,—our gifts of money, of service, of time, of talents. Help us to give ourselves to thee who didst give thyself for us. Amen.

Prayer Hymn "Fairest Lord Jesus."

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Supt. Open thou mine eyes, that I may behold wondrous things out of thy law. (Psalm 119:18)
Lesson Study
Hymn "Saviour, Teach Me Day by Day."
Prayer
Postlude (Instrumental)

Fourth Sunday: Rallying to Help the People of the World

Prelude (Instrumental) "Largo" by Handel.
Response (See Program for first Sunday)
Praise Hymn "Jesus Shall Reign Where'er the Sun."
Prayer
Offering Service (See Program for first week.)
Hymn "Christ for the World We Sing."
Fellowship Service (See Program for first week)
Loyalty Service
Salute to Christian Flag.
Hymn "The Whole Wide World for Jesus."
Devotional Service
Missionary Story
Scripture Psalm 115:1-9.
Prayer

Dear Father, bless thy children far away,
Who pray unto a god made out of wood;
They ask it to take care of them each day,
And help them, but it won't do any good.

They are so far we can not make them hear,
We'd call to them and tell them, if we could,
That thou wilt care for them, that thou art near,
And lovest them whose god is only wood.

We know they'd love thee, if they only knew,
We're sure they'd want to know thee, if they could,
Dear God, take care of them, and love them too,—
Thy boys and girls whose god is made of wood.
—*Source Unknown.*

Response (Repeated softly).
Go ye into all the world, and preach the gospel to the whole creation. (Mark 16:15.)
Hymn "We've a Story to Tell to the Nations."
Call to Study
Supt. Open thou mine eyes, that I may behold
Wondrous things out of thy law.
(Psalm 119:18)
Lesson Study
Hymn "Let the Song Go Round the Earth."
Prayer
Postlude (Instrumental.)

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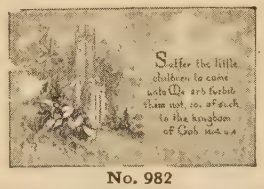

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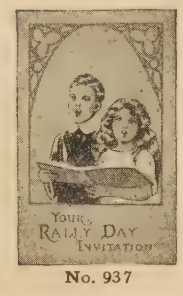

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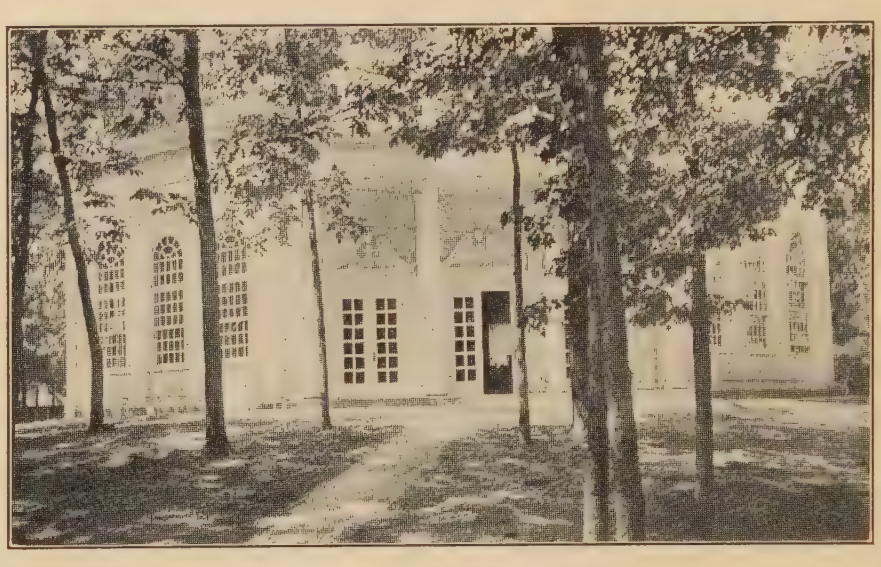
Order from Our Nearest House

Dedication of Nichols Chapel, Conference Point-on-Lake Geneva

The elegant new memorial chapel, made possible by the beneficence of the late E. H. Nichols of Chicago, was dedicated at Conference Point-on-Lake Geneva, Sunday, August second, at the time of the meeting of the International Summer School for Christian Leadership Training. The large audience was honored by the presence of Mrs. Nichols, who sat on the platform with the speakers. The chapel will comfortably seat about six hundred. It crowns the hill on the beautiful Conference Point grounds, owned by the International Council of Religious Education. The following order of service was used. It is offered in the pages of the INTERNATIONAL JOURNAL as suggestive of a dedicatory service suitable for buildings to be used for religious education.



Order of Service

Instrumental Prelude.

Call to Worship, led by Charles E. Hauck.

Leader: O come, let us worship and bow down; let us kneel before the Lord our Maker.

Assembly: For the Lord is good; His mercy is everlasting and His truth endureth to all generations.

O Lord, open Thou our eyes,
That we may behold wondrous things out of Thy law.
O Lord, open Thou our lips,
And our mouth shall show forth Thy praise.

Hymn—O Worship the King.

Invocation, Arthur T. Arnold.

Responsive Reading, led by H. Shelton Smith.

The One Thousandth Psalm (Edward Everett Hale).

Leader: O God, we thank Thee for everything!

Assembly: For the sea and its waves, blue and green and gray, and always wonderful:
For the beach and the breakers and the spray and the white foam on the rocks;
For the blue arch of heaven, for the clouds in the sky, white and gray and purple:
For the green of the grass, for the forests in their spring beauty, for the wheat and corn, and rye and barley;
For the brown earth turned up by the plow, for the sun by day, and the dew by night.
We thank Thee for all Thou hast made, and that Thou hast called it good;
For all the glory and beauty and wonder of the world:
For the glory of spring time, the tints of the flowers and their fragrance;
For the glory of the summer flowers, the roses and the cardinals and clethra:
For the glory of the autumn, the scarlet and crimson and gold of the forest;
For the glory of winter, the pure snow on the shrubs and trees.
We thank Thee that Thou has placed us in the world to subdue all things to Thy glory;
And to use all things for the good of thy children.

All: We thank Thee. We enter into Thy work, and go about Thy business.

Gloria Patri.

Scripture Lesson, S. B. Chapin.

Hymn—Lord, Speak to Me That I May Speak.

The Dedicatory, led by Hugh S. Magill.

Leader: In order that the educational ministry of Conference Point-on-Lake Geneva might be enlarged, this central building has been erected. The builders have wrought well, and have finished their work, and we are assembled in the spirit of reverence, humility, and gratitude, to dedicate this building to the purposes for which it was conceived and brought into existence.

All: We who are here assembled, in the name of the International Training School for Sunday School Leaders, and the International Council of Religious Education, do solemnly dedicate this building as the Nichols Chapel at Conference Point-on-Lake Geneva.

Leader: We dedicate this building to the cause of Jesus Christ and His Church, believing that religion is indispensable to all enduring civilization, and that Christianity furnishes the only hope for the redemption of all nations.

Assembly: To this purpose we dedicate this building.

Leader: We dedicate this building to the perpetuation of the basic principles of religious freedom and the separation of Church and State, recognizing that it is the inescapable duty of the Church to provide Christian education for the children and youth of our country and of the world.

Assembly: To this purpose we dedicate this building.

Leader: We dedicate this building to the holy task of evangelism through the vital processes of religious education, being firmly convinced that in the teaching ministry of the Church lies our greatest hope for permanently reconstructing our present social order in terms of the Christian way of life.

Assembly: To this purpose we dedicate this building.

Leader: We dedicate this building on behalf of childhood and youth, recognizing that "The race moves forward on the feet of little children;" and we earnestly pledge ourselves so to live and work with them that they may grow as Jesus grew, "In wisdom and stature, and in favor with God and man."

Assembly: To this purpose we dedicate this building.

Leader: We dedicate this building to the conservation and development of the spirit of inter-church co-operation among the Christian forces of the North American continent and of the world, to the end that brethren may dwell together in unity and goodwill, and that all the children of all the people may be reached with equalized advantages of Christian education

Assembly: To this purpose we dedicate this building.

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Assembly: To this purpose we dedicate this building.

Leader: We dedicate this building to the memory of those whose vision, consecration, and sacrificial efforts, in the face of great difficulties, have made possible this new day in religious education; and especially to the memory of those who conceived and brought into being this national center for Christian leadership training.

Assembly: To this purpose we dedicate this building.

Leader: We dedicate this building to the cultivation and extension of the spirit of good will and international peace and earnestly pray that the message of Jesus Christ may be

(*Continued on page 53*)

so preached and taught and lived that universal brotherhood may be increasingly realized among all nations.

Assembly: To this purpose we dedicate this building.

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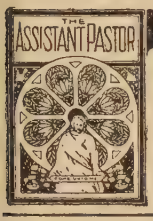

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WORLD'S SUNDAY SCHOOL ASSOCIATION NEWS

By Samuel D. Price

Emulate Kwangju (Korea)

RESULTS in Sunday school work are remarkable in all parts of Korea. The letterhead of the Korea Sunday School Association indicates that there are at least 264,000 in the Sunday schools of that country. This is a greater number than in either Japan or China with their much larger area and population. A recent news letter invites the whole world to "emulate Kwangju," just one of the centres of activity.

"Kwangju's Sunday schools have grown until now they are meeting in forty-five different places in and about the city. Eighty teachers on Sunday mornings walk, ride bicycles or go by auto to these extension Sunday schools, the teachers being chosen from among school teachers, pupils of the Boys and Girls Schools, the Bible School, members of the hospital staff, servants in missionary homes, anybody capable of teaching. This is applied Christianity of the right sort. It offers Christians opportunity to develop by teaching, it carries the Gospel to the heathen, and it has led to training classes being formed to teach the teachers according to the line of work they are doing.

Office W. S. S. A. 216 Metropolitan Tower,
New York New York

Fifty Years in India

THE GOLDEN Jubilee of the India Sunday School Union will be suitably recognized in 1926. That Union was organized at Allahabad in 1876 and plans are maturing for a fitting observance of the fiftieth anniversary. Rev. A. G. Atkins is now the General Secretary of the India Sunday School Union, having been elected in November, 1922.

Associate Secretary of the Philippine Islands Sunday School Union

WHEN Rev. Archie L. Ryan, Secretary of the Philippine Islands Sunday School Union, was recently called to also become the President of the Union Theological Seminary of Manila, it became necessary to have an Associate Secretary to assist in directing the enlarging Sunday school work in the Philippines. Rev. Proculo Rodriguez was then called to that office. Mr. Rodriguez is a graduate from Silliman Institute, with the degree of A. B. He has also finished the four year course in the Union Theological Seminary. For two years he was the pastor of the Evangelical Church in Cagayan, Misamis, where he built up a fine congregation. His work at that time was especially noted for its emphasis upon the Sunday school and religious education.

In making the announcement, the "Philippine Islands Sunday School Journal" stated that "Mr. Rodriguez was converted to Protestantism in 1915, while in the High School at Cebu. Dr. George Dunlap was his Sunday school teacher at the time. One Sunday the lesson was on 'Christian love.' Dr. Dunlap made the remark, 'Love means giving, not getting'." Those words, coupled with Dr. Dunlap's fine personality, became a turning point in the life of the young student and finally led to his consecration to the work of the ministry. Mr. Rodriguez is thus a direct product of the Sunday school.

Teacher Training Course in Prague

A CAREFULLY prepared three days teacher training course was given recently in Prague, under the leadership of Rev. Adolf Novotny, General Secretary of the Czechoslovakia Sunday School Association. It came at the same time as the fortieth anniversary of the Baptist Church and Sunday school in

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[Date of opening,—Monday, Sept. 28.]

President Albert C. Wieand, 3435 Van Buren St., Chicago, Ill.

hat country. More than one hundred eachers attended the training school. All the addresses were printed for general distribution and this book is the irst volume of the Czech Sunday School Library. Some of the subjects presented were "The Old and New Testament," "Church History in the Sunday School," "Introduction to the Psychology of Religion," "What I Owe to the Sunday School," "The Power of a Child," and "Sunday School Singing."

Open air vacation training courses for teachers is also part of the program of this Czech Association. The sessions were held from August 15-30 and twelve large tents were erected in a beautiful location near Prague, called Sazava.

Growth of Sunday Schools in Egypt

DURING THE PAST four years Sheikh Metry S. Dewairy, Egyptian Field Secretary, under the World's Association, has graphically described the methods and results of Sunday school work among the poor children as he has spoken at various provincial conferences. These schools for "ragged children" are supervised by Mr. Dewairy. More than one hundred Egyptian men and women, mainly teachers from the day schools, have added this work to their regular labors, and they have entered upon it with a soul-winning purpose.

About three thousand children have been added to the Sunday school membership in Egypt since last October. A remarkable fact is that in some centres approximately fifty per cent of the new pupils are Moslems, and in one school the percentage is ninety. This type of work has given the missionaries more contacts with Mohammedan boys and girls than they have ever had. In contrast with such relationships it must be remembered that under Islam there is almost total neglect of child life in the way of uplift or even safeguarding.

Three Items From Brazil

THE SIXTH National Sunday School Convention of the Brazil Sunday School Union will be held in Sao Paulo, October 8-12. The program is being developed by Rev. H. S. Harris, General Secretary of the Brazil Union and also the representative of the World's Sunday School Association.

Four daily vacation Bible schools were held in Brazil last year. The movement has been pushed for the season of 1925 which will come during the winter season in the U. S. A. An eight page leaflet has been prepared that full information may be had by those who will participate as leaders.

Plans are being considered which should lead to the establishment of five leadership training schools for Sunday school and religious education work in Brazil. At least twenty possible workers in such schools are to be invited to attend a Preparatory Central Institute which is to be held in Sao Paulo, December 1-18.

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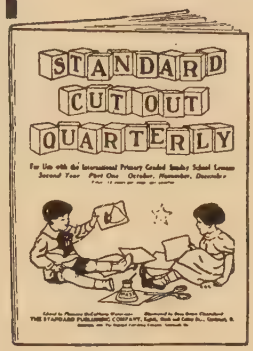

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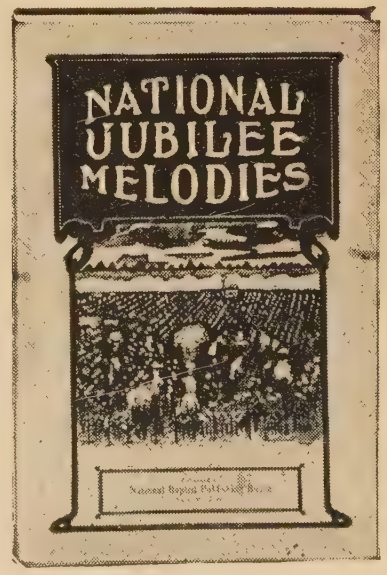

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His contribution was so worthwhile we are planning other engagements.

SERVICE ACTIVITIES FOR INTERMEDIATES AND SENIORS

By Hugh Henry Harris*

For Intermediates

SEPTEMBER.—Canvass for new members for department. Get ready for Rally Day. Look out for poor children who need schoolbooks. Perhaps some textbooks may be passed along.

OCTOBER.—Clean up about the church. Plant bulbs for spring blooming. Send off Christmas letters and cards for the foreign-mission field; a box for a mission school; letters.

NOVEMBER.—Look up needy families. Plan Thanksgiving baskets.

DECEMBER.—Find and help a needy Sunday school or family, and care for their Christmas wants. Help in the sale of Red Cross stamps. Dress dolls for a hospital or a mission.

JANUARY.—Visit an old people's home to sing. Gather picture post cards to send to a mission field. Missionaries can use unlimited quantities of these, especially cards showing how we live and what children do.

FEBRUARY.—Celebrate Washington's and Lincoln's birthdays, entertaining visitors from among the foreign children.

MARCH.—Send Easter letters and cards to mission fields. It takes from one to two months to get these missives through, so begin early. Visit an orphanage. Find what the children need. Supply them.

APRIL.—Give an egg hunt. Color eggs for the children in a hospital or orphanage. Send a crate of eggs that have been given by pupils of department.

MAY.—Clean up about the church for spring. Plan a swat-the-fly campaign and a general clean-up campaign for the community. Plant the church yard with flowers. Gather flowers for the church and for shut-ins.

JUNE.—Hold a field day for all Intermediate-Senior Departments of the community. Get every boy and girl interested. Present a picture to the department of school. Make this a regular event, and in a few years the church will contain some of the best in art. Gather flowers for the church, the sick, and for the city children.

JULY.—Plan to help some one get to the country who needs a vacation; or help entertain those who are sent.

AUGUST.—Help get up the annual church and Sunday school picnic and field day. Make it a happy time for every boy and girl in the church.

SEPTEMBER.—Begin plans for the fall canvass, preparatory to Rally Day.

For Seniors

SEPTEMBER.—Plan the Rally Day program. Find ways and means to invite everyone of senior age not in Sunday school to be present.

OCTOBER.—Set out shrubbery or plant a tree in the church yard or on the parsonage lot. See that out-of-town high school students are brought to Sunday school.

NOVEMBER.—Pack a Thanksgiving box for home missionary preacher. Remember the box Polyanna's family received and don't make mistakes. Do-

**Hugh Henry Harris, in Leaders of Youth. Abingdon Press, New York and Cinn.*

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mestic science girls can cook a good dinner for some needy family to feast upon on Thanksgiving.

DECEMBER.—Make candy and pop corn balls for a Christmas tree for some needy Sunday school. Pack and carry Christmas baskets for the poor. Ask the charity society to name a deserving family.

JANUARY.—Arrange a parents' banquet for the parents of the department. Plan the toasts as well as the supper. Let someone write a good song and set it to some popular air to sing at the banquet.

FEBRUARY.—Give a pageant on Washington's or Lincoln's or Lee's birthday, or upon all, representing the historical events connected with each. Take the money earned to help some boy or girl in his education in one of the home mission schools.

MARCH.—Plan an early morning Easter service for all seniors in the community. Get out the invitations, arrange for a good leader of music and a good speaker, and make it a great occasion. If desired, the service can be for all the upper grades of the Sunday school.

APRIL.—Look for flowers for the church and the sick. Spring calls for flowers, and shut-ins especially appreciate a bit of the outer world. Send off a box to some mission worker containing books, pictures, cards, and dolls dressed in American fashion.

MAY.—Let the girls give a May Day celebration for all the girls of their ages in the community. Play the hostess and play it well. Let the boys plan to have a drinking fountain for man and beast placed in the community. Plan to sell for some philanthropy, missionary or otherwise, vegetables or other crops in season.

JUNE.—Present a picture to the Sunday school. Join with the Intermediate Department, so that a really worth while work of art may be obtained.

JULY.—See that the community has some place for little fellows to play—a playground. Visit, if possible, the fresh air camps and help the workers. Take one fellow on the camping trip who could not otherwise get away. Give him a good time.

AUGUST.—Help with the Sunday school picnic and field day. See that no one is left out, and that all have a good time. Look after the building of tables, serving of dinner, making of lemonade, and other small but important matters.

SEPTEMBER.—Write to each absent member and tell him how glad you will be to see him back in Sunday school. Have a department banquet and throw yourself into the Rally Day program.

Salaries of Public School Teachers

A NATION which lets incapables teach it while capable men and women only feed, clothe, and amuse it, is "committing intellectual suicide," says a recent Research Bulletin of the National Education Association. This Bulletin deals with the salaries of public school teachers during 1924-25. It says, "Salaries determine to a great extent: One. The caliber of the people attracted to the teaching profession. Two. The preparation and training of teachers. Three. The kind of teachers retained. Four. The morale of the teaching staff. 5. The place of teachers in the life of the community."

This is the most comprehensive inquiry on public school salaries yet issued. It gives salary facts for over a half a million teachers and school employes. What is more, it gives this comprehensive data for this year for the use of school boards that are actually facing the problem of higher salaries for better teachers. The data is so presented that school officers can compare the salaries paid in their local school systems with those paid in 1,448 other cities.

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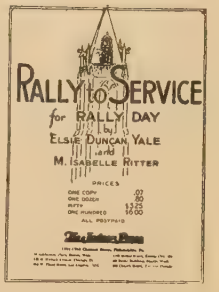

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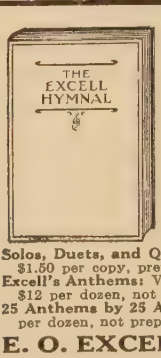

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By James H. Snowden. 180 Pages. Price $1.50. Macmillan Company, New York.

During the year 1923 "The Churchman" conducted a contest for the best treatise on the subject "The Christian Belief in Immortality in the Light of Modern Thought." The winner was Dr. Snowden, and this book is his contribution. It is a most satisfactory re-examination of the subject. The pragmatic tests with which the argument is closed are practical and convincing. *C. F. B.*

HUNTERS OF OCEAN DEPTHS

By Francis Rolt-Wheeler. 303 Pages. Price $1.75. Lothrop, Lee and Shepard Company, Boston.

The author of this book is a versatile writer. He here gives his readers some real thrills from the mysteries of the deep. Better than any other living writer, Dr. Rolt-Wheeler can convey a wealth of knowledge woven into story form. This he does in this book by making a bright American youth a central figure in a scientific expedition conducted by experts with a thoroughly equipped vessel of the U. S. Navy. The book is well illustrated by sixty-six pictures from photographs.

WINNING THE CHILDREN FOR CHRIST

Edited by D. P. Thompson. 197 Pages. Price $1.75. George H. Doran Company, New York.

This book is volume three of "The Series of Handbooks of Modern Evangelism." Evangelism has ever found its most fruitful field among those who stand on the threshold of life. The results of modern psychological research have been directed in this book to one end, namely: presenting to children the Christ as the Lord of life. One of the most satisfactory features of the book is that it pushes the responsibility for the winning of children back into the home. The reader will find its pages helpful, practical, and suggestive. *C. F. B.*

ALL FOR ANDOVER

By Claude Moore Fuess. 368 Pages. Price $1.75. Lothrop, Lee and Shepard Company, Boston.

This is a real school story which not only high school boys but girls as well will read with a jump from beginning to end, for it is full of fun and fine school-day fellowships. Education itself is a great game, as Steve Fisher and his friends at Old Andover can joyfully and profitably testify.

AT SCHOOL WITH THE GREAT TEACHER

By Jeanette E. Perkins. 208 Pages. Price $2.50. The Pilgrim Press, Boston and Chicago.

An important contribution to the field of curriculum. The author presents a series of programs for the third grade, intended for schools and classes having two sessions per week, a Sunday session and one week-day. Could also be used for week-day schools having two sessions per week. With the programs is presented a detailed report on their use in two experimental schools.

The course is built around the special needs and problems of eight-year-old children. Though rich in content, subject-matter is always subordinated to the purpose for which it is introduced. The course is an attempt to provide a series of adventures in Christian living, as well as a guide to experience. In the words of the author, "The true test of success of any course is not in how many passages of Scripture, hymns, or other beautiful poems have been learned—though these are bound to come in as a part of a program growing out of children's religious needs. Rather it lies in answers to such questions as these: Are the children a little more kindly, a little more thoughtful and unselfish, a little more truthful and obedient? This is the way to measure the success or failure of any course which aims to lead children to the feet of the Great Teacher."

Teachers who are looking for something which can be easily and slavishly followed without the use of individual initiative will be disappointed in this course. On the other hand, those who are anxious to meet the life needs of the group they are teaching and are able and willing to share in the building of a curriculum with this end in view, will find here a valuable guide and an abundant supply of source material. To serve this group of workers is the intention of the author.

The course suffers from a lack of correlation with preceding and following age groups, which is an inevitable consequence of building for one age group before setting up objectives for the entire period of childhood. There is no conclusive evidence that experiences introduced at this age level could not just as well or better come at the age of six, seven, or nine. Furthermore, there is no basis for assuming that by the initiation of these particular experiences and guidances to experience the most important religious needs of eight-year-old children have been met. The use of the course would be much facilitated by a clearer expression of aims.

The author is to be commended on her success in making the course truly religious. Throughout the course, one feels a natural leading of the child into the presence of the divine. Jesus is made real as a teacher, and life and conduct are viewed in the light of his teaching example. *P. H. V.*

THE NEWSPAPER AND RELIGIOUS PUBLICITY. By Richard Beall Niese. 116 Pages. Price $1.25. George H. Doran Company, New York.

An authority in the field of publicity has recently said that the poorest advertising that is being done in America is that which is being done by the churches. A study of this book will do much toward remedying this condition. The author of the book is the city editor of "The Nashville Tennessean." The claim of this newspaper man is that the newspapers want church news. This book is an able attempt to set forth the very thing which ministers and church workers should know about religious publicity. What to write and how to write it are clearly shown in the one hundred and sixteen practical pages of this book. *C. F. B.*

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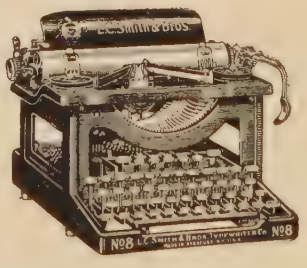

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AN EXPERIMENT IN CORRELATED YOUNG PEOPLE'S WORK

By Florence L. Snow

THE FIRST Methodist Church of Lawrence, Kansas, rejoices in an overflowing Sunday school which has been especially fortunate in a well-organized and efficient high school department. As a mere matter of logical development, it has come about that the forward movement of the Sunday school board has inspired the leaders to launch out in the effort to correlate the work of the high school personnel with that of the Epworth League.

They had long been conscious of the waste of time and energy in the overlapping of the young people's activities, and they had now caught the vision of what might be done for our own Church, and inter-church influence, by learning how to work the two organizations together. Since the school year begins the first of September, and this University town always has many students coming into the Church and Sunday school and League, preparations began early last summer. After much study and prayer and consultation on the part of the interested officials, a practical plan was outlined, the very best possible material chosen for leadership, and at the appointed time, the first Sunday in September, the start was made.

* * *

THE DOMINANT IDEA, constantly maintained, is the great discoveries that young people make in working together to exalt our Christ through their own initiative. The high school department methods, which could hardly be improved upon, were practically retained. Joint committees were selected on program-building, social work, missionary study and world service with student officers. Each group has one of the department teachers as special adviser, and the last mentioned has an adult secretary. There is for the entire organization a superintendent and assistant, with the usual powers, a secretary and pianist, who, with the teachers, cooperate with the Sunday school board of the Church. Class collections on three Sundays go to the Sunday school treasurer, and on the fourth, the missionary Sunday for the whole school, to the general world service treasurer.

This Sunday school is supporting the foreign pastor of the Church, Dr. Frank Heron Smith at Seoul, Korea, and the high school department has more than met its apportionment. It has also greatly enjoyed a mammoth lead pencil shower for Miss Highball's school in China, and a Thanksgiving miscellaneous shower for the Pottawatomie Indians. The Indian cause appeals especially to the Lawrence heart (for here is located Haskell Institute), and our Church has an active interest in Esther Home maintained here by the national Woman's Home Missionary Society for Indian girls seeking higher education. A special Christmas box was sent by the world service committee to Miss Susie Thompson, who has gone out from Esther Home for special Christian work, but who has succumbed to incurable tuberculosis.

* * *

THE NEW PLANS have brought the most gratifying response from the corps of teachers, who are practically never absent, and the increasing number of students taking a vital interest in the work. The high school attendance which averaged one hundred thirty-seven last year, out of a possible two hundred, will go far beyond this figure; the Epworth League has doubled its membership and it is the common remark by all concerned that it was never so easy to "put the best things across." The social work in its genuine fellowship and worth-while fun is a great boon to many students away from home. Every committee feels the importance of the individual's power and place in the common aim. The Sunday school has a ninety minute period, thirty minutes each for worship, study and expression. The study half-hour includes elective courses in what the Bible teaches in regard to modern conditions and demands. The expressional half-hours give much latitude for all sorts and conditions of talent. Several Sundays have been devoted to heroes and heroines of the Bible, and to concrete studies in leadership. The "camp program" given by those who had been at Lake Geneva and Geneva Glen, Colo., was very suggestive and inspiring.

A Worship Service

Prelude: "Song of Mid-Summer Gladness," Barney.

Call to Worship: Psalm 121.

Response: "Holy, holy, holy, Lord God of Hosts."

Hymns: "I Would Be True," "O Jesus, I Have Promised."

The Mountains and Lakes Christ Knew:

Mount of Beatitudes—Matt. 5:1.
Mount Hermon—Matt. 12:1.
Mount of Olives—Mark 10:33; Mark 16:19; Matt. 21:17.
Mount Calvary—Matt. 27:33.
Pool of Siloam—John 9:7.
Sea of Galilee—Matt. 15:29.
River Jordan—Matt. 3:13.

Prayer.

Hymn: "Follow the Gleam."

Benediction: "Open thou mine eyes that I may behold wondrous things out of thy law."

Class Period.
Assembly.
Expressional.
Announcements.
Centenary offering.

"What Camp Meant to Me":—Three-minute talks by seven young men and women.

Hymn: "Faith of our Fathers."

THE FOLLOWING missionary program will more fully illustrate the elements of unity and reproductive power that the committees always keep in mind. Every person present is provided with a typewritten copy of the program for the day.

A Missionary Program

The Call: "How beautiful upon the mountains are the feet of him that bringeth good tidings of God, that publisheth salvation, that saith unto Zion, Thy God reigneth!"—Isa. 52:7.

Response: "The Lord is in his holy temple, let all the earth keep silence before him."

Hymn: "I gave my life for thee," with stereopticon slides.

Story of the need of money for missions, by chairman of missionary committee.

Plans for the future Stewardship presented by the "Seven Steward Sisters," two minutes each. Ownership, Tithe, Time, Prayer, Partnership, Talent, Honor with candle lighted in the hand of each one from large candle held by Ownership in center.

Call to the Church. "O, Zion, Haste," in pantomime, given by seven girls from Esther Home.

Wooing the Spirit. A word by the leader followed by interval of silent prayer and then an audible closing prayer.

MOUNTAIN PEAKS IN THE LIFE OF OUR LORD. By William Bancroft Hill. 189 Pages. Price $1.50. Fleming H. Revell Company, New York.

Dr. Hill, professor of Biblical Literature of Vassar, in this latest book from his pen, gives us eleven fascinating chapters. These are really personally conducted tours through the Holy Land, stepping, as it were, from peak to peak. This book will be read easily and eagerly by thousands of loyal Christians who never tire of the recital of the great events in the earthly life of our Lord.

THE SUPREMACY OF THE SPIRITUAL. By Herbert Alden Youtz. 183 pp. Price $1.75. The Macmillan Company, New York.

There are twelve chapters or essays toward the und rstanding and attainment of spiritual personality. The author undertakes to prove that the Gospel consists of a school of methods by which any man, who so wills, can repeat and verify in his own person the great affirmation that the inner experience of actual sonship establishes contact for us with the hidden springs of life.

TIBETAN FOLK TALES. By A. L. Shelton. 93 Pages. Price $2.00. George H. Doran Company, New York.

Mrs. A. L. Shelton has rendered a real educational service in preserving these forty-nine folk-tales of Tibet, "the top of the world." She and her husband labored in this strange land as American missionaries, where Dr. Shelton, a hero of highest order, laid down his life at the hands of bandits.

W. N. HUTCHINS, Professor of Religious Education at Acadia University, Wolfville, Novia Scotia, writes, "The last issue was a very helpful one."

H. W. BARRAS, Superintendent of Promotion for the American Baptist Publication Society, says, regarding the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. "It is packed full of just what our ministers and religious workers need."

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General Education and Religious Education

By J. A. Garber

HISTORICALLY, their relation has varied and been varying. With few exceptions, education had its birth in and has received its strongest support in religion. Impressive witness is found in the Hebrews, Christians, particularly the Pilgrims and Cavaliers in this country. For a time there was definite religious instruction in our schools, but this has largely been abolished by reason of the influence of sectarianism and secularism.

Really, the relation between general and religious education is immediate and vital. Both minister to the same mind and each is required to observe the laws of its development. Both, rightly conceived, hold a common aim, viz., to help the child to his fullest life. Both seek to acquaint him with the various aspects of reality—the true, the beautiful and the good, which find their unity in God.

In the light of these natural and inevitable relations one may conclude that general and religious education are mutually inclusive and complementary. Any system of education devoid of the religious element is essentially incomplete and inherently impotent. It cannot minister to the whole mind which is naturally religious, nor is it able without the dynamic of religion to accomplish worthy ends. On the other hand religion can be most effectively propagated through the educational approach and method. Real religion consists of truth which, to emancipate and control, must be apprehended, appreciated and appropriated. Here the appeal is successively or simultaneously addressed to the intellect, emotions and will that the whole mind may be brought into captivity as unto the truth. Religion gives ultimate worth and meaning to education.

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